



# The Catholic School Journal



A Monthly Magazine of Educational Topics and School Methods

Christ's examples of transcendent courage and fortitude are potent helps in the encouragement of children, and the teacher who with Christ as her model fosters in her pupils a hopeful and fortitudinous spirit, helps them inestimably for time and eternity.  
—Sister M. Julia, Sisters of St. Agnes (Wis.).

## CHRIST CHILD STILL LEADS THE WORLD ON FEAST OF CHRISTMAS

Over nineteen hundred years ago, in a cave in the heart of the hills of Bethlehem, Mary, the mother of God, "brought forth her first born and wrapped Him in swaddling clothes and laid Him in a manger."

The World was made flesh and came to dwell amongst us. The heavens shone with glory and resounded with the song of angel choirs. A few shepherds, to whom the Angel of the Lord had announced tidings of great joy, knelt in reverence to the Saviour of mankind. Heaven and earth were united in the angelic message of "Peace on earth to men of good will."

To the Infant Christ, in the humility of the manger, the shepherds gave full possession of their hearts for they were the children of God. The little Child of Bethlehem had come to His own and His own gladly received him. There was no room for Him in the inn at Bethlehem, but there was welcome, peace and adoration in the hearts of those who had been awaiting the fulfillment of the Words of the Prophet.

Pity, indeed, it were, if that welcome, peace and adoration were but for a day, and that Bethlehem should grow cold to the hearts of men. But the coming of the Christ Child was not to be in vain. The Infant in swaddling clothes was to warm for all time the hearts of those who would but follow Him.

Down through the course of the centuries the host of shepherds multiplied and each recurring Christmas found at the crib of Bethlehem the increasing homage of a joyful world. The love of Christ to endure forever for the gates of hell could not prevail against it. Man could not but surrender his heart to Him who was to bring redemption.

Satan and the powers of darkness waged a constant war, and though at times victory seemed about to set upon their banners, the "light that shone in the darkness" has blinded and scattered them.

In our own time the world has felt the shock of Satan's cohorts. For a time she seemed stunned—hatred, dissension and envy appeared about to crush her, but once again she is turning her face toward Bethlehem and is picking up and weaving the frayed threads of Christian charity and fraternal co-operation that once more she may put on the mantle of her Creator.

May the coming Christmas bring to humanity a lasting recognition of the only hope of salvation and a complete conversion to "The Way, the Truth and the Life."

On Christmas the Christ Child is leading, it is the day of incarnate love, the day that has made us brothers in Christ, the day which fills our hearts with the peace of heaven. That peace and that peace alone, has left the impress of true happiness on the World throughout the long, long years. It will never fail to warm the hearts of the children of light and be to them an inspiration and a benediction.—By William Cardinal O'Connell.

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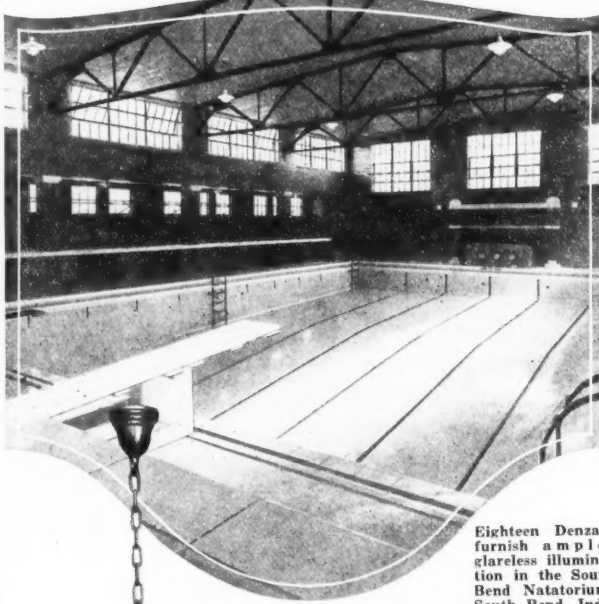
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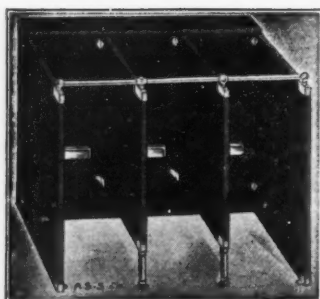
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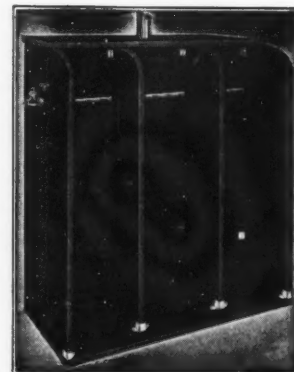
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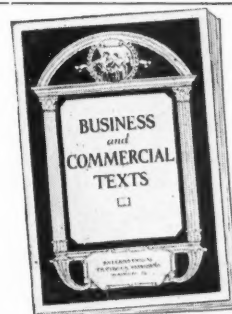
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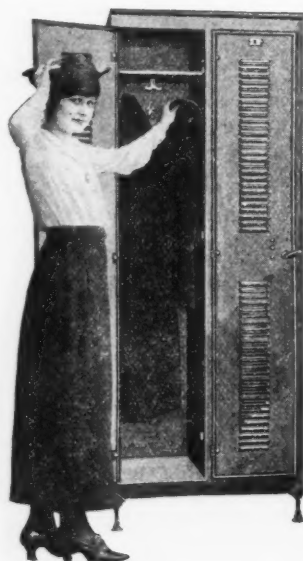
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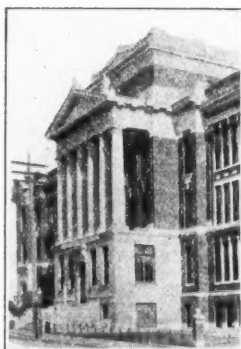
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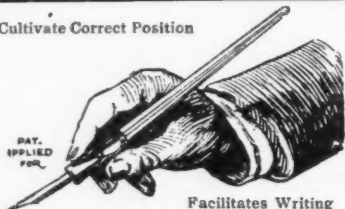
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Vol. XXII, No. VII.

MILWAUKEE, WIS., DECEMBER, 1922

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FOR CHRISTMAS THOUGHTS. Poets and preachers, essayists and story writers have contributed lavishly and often excellently to the literature of Christmas. But no better thought germs exist than can be found in the Gospel narrative and in the official prayers and hymns and antiphons of Mother Church. The Missal and the Breviary are unexcelled sources of Noel inspiration. The liturgical prayers of the Church are in every way satisfying and in the highest sense practical. They never trail off into vague emotionalism; and yet they never fail to make a distinctly emotional appeal. They emphasize the Yuletide joy, but not less definitely they remind us of our Yuletide obligations. And there is an elevation, a dignity, about them which lifts our hearts from the casual and the trivial, which impels us toward the psychological ideal of "angelica hilaritas cum monastica simplicitate."

We need have no fear of that **hilaritas**; and the vision of the straw and the swaddling clothes and the dumb beasts should incite us to fruitful meditation on the **simplicity**. In this dual spirit we wish all our readers a copious measure of Christmas happiness.

THE HUMANISM OF IT. Would that more lives of the saints and more books of spiritual reading and more volumes of devout meditations were conceived and written in the spirit of Christmas. In what a convincingly humanistic vein the divinely inspired evangelists narrate the sublime story of Bethlehem! How insipid and impractical, by comparison, are so many spiritual books. And as for the lives of the saints, too many of them are like Msgr. Bougaud's biography of St. Margaret Mary Alacoque, anent which the Ave Maria remarks: "The Margaret Mary of the present biography is so wrapped in clouds of sanctity from her very infancy that the average reader may fear to approach, much less imitate her." The Holy Scriptures excepted, pious books generally do not give the impression that **virtue** means virility, manliness, strength.

"THE THINGS OF THE CHILD." St. Paul's inspiring declaration that when he became a man he put away the things of the child, is susceptible of an application in the realm of mind as well as in the realm of soul. The true teacher learns, little by little, the art of putting away the things of the child.

What are the things of the child? St. Paul indicates seven evidences of the survival of the child-

## Current Educational Notes

By "Leslie Stanton" (A Religious Teacher)

ish mentality in adult life. First, incapacity to digest solid intellectual food; such is the childishness of the dabbler, the superficial scholar. Secondly, inconstancy and instability of character, most pronounced in that type of teacher incessantly swept hither and yon by every wind of pedagogical doctrine. Thirdly, the contentious spirit, silly absorption in competitive devices and loss of poise and energy through professional rivalries. Fourthly, the absence of the right sort of independence; a prolongation of the state of tutelage, a lack of initiative and wholesome reliability. Fifthly, intellectual and emotional immaturity, observable in the teacher who is devoid of mental growth and therefore of mental grasp and discernment, and in the teacher who has not learned how to control and direct his natural feelings in his relations with his pupils and his superiors. Sixthly, an abnormal lingering among the rudiments of life and learning, exemplified by the teacher who concerns himself solely with the elements of education on the plea of "laying a good foundation," forgetting that the foundation is of value only as a support for a superstructure. And, finally, and worst and most fatal of all, complacency in the fact of one's childishness, a smug satisfaction with what we are and what we have done, a conviction that we know all that we need to know of life and books and the art of teaching.

The most insidious enemy of our schools is not anti-Catholic bigotry or hostile legislation or poverty of material equipment, for all such things are from without and we can succeed, and succeed gloriously, in spite of them; but rather our dearest foe is that teacher who, whatever his age or how lengthy his educational experience, has not as yet put away the things of the child.

A LESSON FROM HIS HOLINESS. The present Sovereign Pontiff, Pius XI, has in his published utterances given Catholic teachers throughout the world inspiration and encouragement. In one trait of his personal conduct he has given them a model for assiduous practice. A newspaper correspondent writes:

"In his study there is a large writing table with a crucifix. No books or reviews are to be seen. Generally His Holiness writes in the library on the second floor, and when he takes reviews or books from here himself into the private apartment, after he has finished with them he brings them back himself to their places with the methodical care of an old librarian. He does not like to see anything on his writing table, and on every hand there is evidence of his love for tidiness and order."

His Holiness is in this respect a model to us as religious, as students and as teachers. We all have heard of very brilliant men whose desks were normally piled high with rubbish and dirt, and likewise of official nincompoops who kept their desks meticulously well-ordered because they found getting things off the desks easier than getting things into their heads; yet it remains true that psychologically sound is the conviction that a clear desk reflects a clear mind and that order in immaterial things does not of necessity express itself in disorder in things material.

Of course, it is all a matter of habit. And habit is all a matter of choice.

**THE SHADE OF GLOVES.** Basking in the sunlight of his father's fame, Mr. Ernest Longfellow has acted wisely in inditing his "Random Memories." (Houghton, Mifflin Co.) He spent his youth in the vicinity of little great men and he was a keen observer.

He tells many interesting things about the poet. There seems to have been nothing freakish about Henry Wadsworth Longfellow. He "was always very carefully dressed, and indeed was considered rather a dandy; and I believe Mrs. Craigie, when he first came to board with her, thought his gloves of much too light a shade to be worn by a strictly virtuous man."

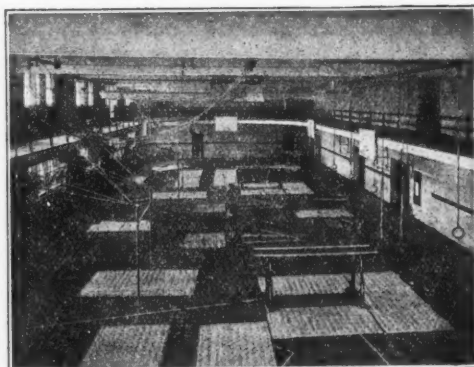
Even in the twentieth century and in parts other than New England the Mrs. Craigie type of moralist exists. Your Mrs. Craigies, often otherwise most estimable creatures, insist upon accepting externals as unflinching indices of internals, assume that a modish necktie spells moral retrogression and that the prevalent style in skirts is acceptable only to the evil minded. And it is right and proper to remark, with all necessary emphasis, that our modern Mrs. Craigies are not exclusively members of the devout female sex.

Undue concentration upon the external and material aspects of life—whether it manifest itself in devotion to the *outré* in dress and manners or in a studious avoidance and a wearisome condemnation of modern methods sartorial—is an infallible sign of paucity of intellectual and spiritual development. Wisdom bids us look not to the skirt but to the woman, not to the necktie but to the man. True, as the poet reminds us, the apparel oft proclaims the wearer; but just as often it does nothing of the kind. And in no case is it an infallible index of character. The Loving Judge regards our hearts and not our garments.

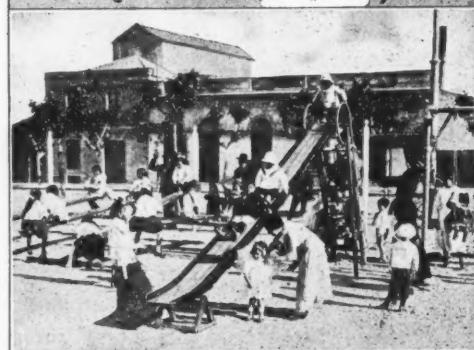
**THE PRACTICE OF MODESTY.** A paragrapher in *L'Unione*, an Italian weekly published in San Francisco, tells us that he went to church the other day and heard a very beautiful and impressive sermon on womanly modesty. But as he descended the church stairs he was accosted by several little girls who boldly demanded that he buy "chances" and tickets for the benefit of something or other. In the course of his walk to the street car he observed that the little girls were thus assailing passers-by indiscriminately, exchanging badinage with them and in general exemplifying

(Continued on Page 316)

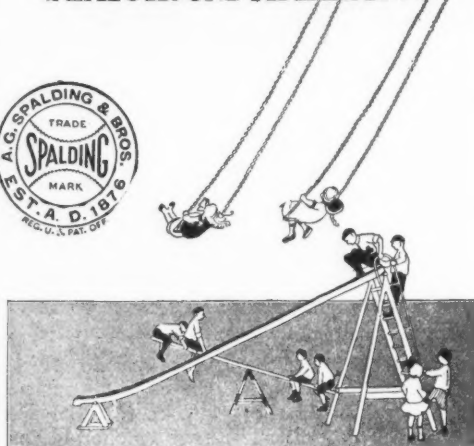
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## The Shepherds Who Stayed Away

By Brother Leo, F. S. C., L. H. D.



Brother Leo, F. S. C.

"I wonder," Louise reflected, "if all of the shepherds went over to the stable when the angels told them about it."

"Of course they did," James declared indignantly. "Why wouldn't they?"

Uncle Peter smiled indulgently and relighted his pipe.

"They all should have gone, of course," he explained. "But I'm afraid all of them didn't. In fact, I'm sure of it."

"But why, why?" demanded James, pursing up his mouth and drawing down his eyebrows. "How could they have the nerve to stay when the angels sang to them and told them Our Lord was born?"

"They did stay all the same," Uncle Peter insisted, "and I think I'll tell you why." He blew a long spiral of smoke and half closed his eyes. "There were three of them—yes, four of them—who didn't go over to Bethlehem."

"They were very wicked shepherds, I think," commented little Elsa. "I know that if I had been there, and if—"

"Don't be too sure, my dear," admonished Uncle Peter. "You never can tell, you know. And I shouldn't call them wicked shepherds, Elsa. They were just weak shepherds, children, or else shepherds who didn't quite understand."

"I don't understand, either," said Martin slowly. "How was it that they didn't have sense enough to—"

"It was like this," began Uncle Peter. "One shepherd's name was Gamla. He was lying on the hillside with the others when the angels sang. This Gamla was very comfortable. It was rather cold, you know, that night; but Gamla was not cold. He had a fine woolen cloak tucked nicely all around him, and over the cloak was a huge sheepskin coverlet. He was dozing ever so slightly when the heavenly light came, and he was wide awake when the angel uttered the good tidings. So he thought to himself, 'I must go over to Bethlehem and see'. Well, he lifted his head from under the sheepskin coverlet, and the cold air bit at his face. He didn't like that. So he shuddered and said 'Ugh!' and snuggled down under his warm coverings again, and forgot about the angels and Bethlehem and went off to sleep. And that is why Gamla stayed away."

"He was just a lazybones, he was," Elsa decided, impatiently shrugging her little shoulders. "He ought to have been ashamed of himself."

"He ought to have been, but he wasn't," said Uncle Peter. "That's a way lazybones have,—even little girls who have to be called four or five times on cold mornings," he added, with a quick, smiling glance at Elsa who suddenly manifested a deep interest in Uncle Peter's tobacco pouch lying on the garden bench at her side.

"Were they all lazybones?" asked James.

"I think not. The second stay-at-home shepherd was Tarphon. He had been sound asleep, and though he saw the light and heard the angels singing, he wasn't quite sure whether he was dreaming or not."

"He saw the good shepherds getting up and going, didn't he?" inquired Louise.

"He saw them well enough," Uncle Peter continued, "but still he wasn't sure. You see, he was the kind of shepherd who never seems quite sure of anything. He said to himself, 'Maybe I'm just dreaming this', and pretty soon he was dreaming indeed. So he missed his great chance and failed to be there when the Little Infant Jesus gave His blessing."

"I feel kind of sorry for him," Elsa mused, still fingering the pouch.

"I feel sorry for him, too," said Uncle Peter, "and for all people like him, the people who haven't faith, you know, the people who aren't quite sure. They don't get anywhere, James, do they? Well, then there was the third shepherd who stayed away. His name was Zeredas."

"The shepherds' names are very hard to remember," sighed Louise.

"Their names are not very important," said Uncle Peter, "and anyway I didn't christen them. This Zeredas—poor fellow, I think his case was the saddest of them all!—wasn't a lazybones, like Gamla, and he wasn't a doubter like Tarphon."

"What was the matter with him, then?" interposed Martin.

Uncle Peter slowly knocked the ashes out of his pipe. "Poor Zeredas! He was like ever so many good people of today. He meant well but he didn't do the right thing."

Four shining little brows registered perplexity. "I don't get you, Uncle Peter," remonstrated sturdy James.

"I don't, either," announced Elsa. "I don't understand it at all."

"You will all understand the case of Zeredas when you are a little older and when you know more about the world and the people in it,—that is unless you should turn out to be a Zeredas yourself." Uncle Peter's swift glance lingered on Martin for a second or two. "It's very sad to be a Zeredas, children."

"But what did he do?" Louise demanded with manifest impatience.

"I'll try and tell you, Louise, though maybe I'll



not be able to make it plain. Zeredas was a very good shepherd, very careful, very obedient, you know."

"Then why didn't he obey the angels?" asked Martin. "They told him to go over to Bethlehem and see Our Lord."

Zeredas would have been very glad to go. In fact, he got up and actually started off with the other shepherds, the shepherds who went. But then he got to thinking. He said to himself: 'Suppose while I'm away something happens to the sheep. Suppose a wolf should come, or a robber—what then? My master, the wealthy Akiba, pays me to take care of his flocks, and it's my duty to take care of them always, day and night. Akiba, I'm very sure, would be angry if he knew that I left his sheep alone on the hillside, and Akiba is a very mean man when he is angry'. So Zeredas turned back. He didn't go to greet Our Blessed Lady and her Holy Child. He felt that it was his duty to stay with the sheep."

"I think Zeredas was right," asserted Martin, though his face expressed something like doubt. "Wasn't it his duty to watch over the sheep?"

"It's hard to say," said Uncle Peter judiciously. "Ever so many people, ever so many very good people, would say that Zeredas was right. But—"

"Of course he wasn't right!" cried Louise, her gray eyes aflash. "What was that old grouch, Akiba, alongside of God? I think Zeredas was very stupid. When God wants us to do a thing we ought to do it, and not mind sheep or Akibas or anything."

Martin frowned darkly and clenched his chubby fists. "I don't know. God wanted Zeredas to take care of Akiba's sheep. God wanted Zeredas to do his duty. He wanted Zeredas to stay on the hillside."

"That's silly," trilled Elsa with a silvery laugh. "Our Lord didn't come to Bethlehem every night in the year, Martin! And besides, didn't the angels come from God to tell Zeredas to go over to the stable? Couldn't he see that God wanted him to go?"

Louise and James started to speak at once, but Uncle Peter waved them into silence.

"That's just it," said Uncle Peter. "It's hard sometimes to know whether God wants us to go or stay. Sometimes He speaks to us through the man who owns the sheep, and sometimes through the angels. People like Zeredas—and like you, Martin—feel that they are doing God's will when they obey the man who owns the sheep. And people like you, Elsa, are on the side of the angels."

"But who's right?" demanded the practical minded James.

"It's very hard to say, my boy. But in this case I think poor Zeredas made a mistake. That's why I feel so sorry for him."

"You said there was a fourth shepherd who stayed away," prompted Louise. "Did he make a mistake, too?"

"All the shepherds who stayed away made a mistake, girlie. But this fourth shepherd's mistake was different from all the others. Let me tell you about him. His name was Therach. Therach was no ordinary shepherd. He was something of a saint,

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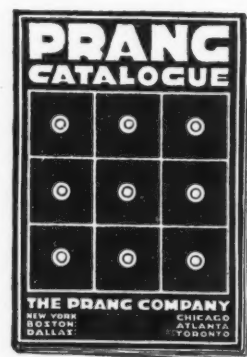
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and something of a poet. Alone with his sheep in the broad meadows and on the grassy hillsides, he used to pray to God. And when he was in the company of his fellow shepherds he used to make up sweet songs and sing them aloud. He was a slender, boyish shepherd, this Therach. And often he would close his eyes and think about things and see the most wonderful pictures."

"I can do that, too," interrupted Louise impulsively. "Why, one time when we were in Colorado—"

"Please go on, Uncle Peter," James commanded, darting at his sister a look of black significance. "Why didn't Therach go over to Bethlehem with the wise shepherds?"

"Because, children, he had a dream. It was a splendid dream. He imagined himself in a vast hall of ivory and marble and standing before a high throne all aglitter with diamonds and rubies and amethysts. And upon the throne was seated He Who Was to Come."

"The Messiah, I guess," suggested James, his bible history lesson fresh in his mind.

"Yes, the Messiah," continued Uncle Peter. "And in Therach's dream the Messiah was the Most Beautiful of the Sons of Men. And the Messiah leaned forward and spoke to Therach and said to him: 'When I am come into My Kingdom and have restored Israel, thou shalt stand upon My right hand and shall be my singer of sweet songs; and all the world shall rejoice at the sound of thy golden harp, and all hearts shall soften at the echo of thy silver voice.' And, of course, Therach was very glad. But just then there came a confusion in the dream. Therach heard strange noises about him, and an unfamiliar voice and much chanting; and then his friend Meir said to him, 'Let us go over to Bethlehem.' But Therach did not go. He found much pleasure in his dream. Don't you know how it was, children? He was partly awake and partly asleep."

"I know," said Elsa, and all the others laughed.

"Perhaps we all know," smiled Uncle Peter, intent on refilling his pipe. "Well, Elsa, when you are like that, you know you can do one of two things. You can throw off the sleepy feeling and get up and be quite awake; or you can forget about being called and go on dreaming."

"And Therach went on dreaming, didn't he?" Martin's tones bordered on disgust. "Huh! He didn't know what he was missing."

"That's the trouble about dreaming," said Uncle Peter. "We never know what we're missing. Therach's dream was beautiful, and it gladdened his heart. His heart, you remember, was the heart of a poet and the heart of a saint. But I don't think his heart was so glad the next morning when the shepherds who had gone over to Bethlehem came tramping back with the wonderful tidings that while poor Therach had been dreaming of Him Who Was to Come, they had truly seen the Expected of Nations and had basked in His smile and had pressed their rude lips to His dimpled baby feet."

"And what did Therach do after that?" asked James.

"He made a song about it," said Uncle Peter. "A sad song with a happy ending."

## ALGEBRA IN THE FIRST YEAR HIGH SCHOOL

By Sister Cecilia Gertrude, S. C. Ph. D.

That algebra deals with unknown quantities is no extraordinary piece of information, but it is not unusual for a teacher to be forced to confess that in the minds of too many of her pupils the quantities remain unknown as far as a clear understanding of the matter is concerned. Since much of the work in elementary algebra is confined to mechanical operations which do not demand deep thought, the normal pupil under normal conditions should get a fair grasp of the subject.

Algebra occupies a period daily in the first year of the high school course and is a necessary preparation for the mathematics which will follow. It is really impossible to do good work in intermediate algebra or plane geometry, if the pupil cannot show a fair amount of skill in the mechanical operations of elementary algebra. We admit that algebra is no necessary factor in general education; nevertheless, a year spent at the work should give a degree of accuracy and precision of considerable value in practical life. It is true, too, that many pupils, especially girls, may never make much use of mathematical knowledge, but is it not well in this day of human butterflies to give the untrained mind a "bit of hard thinking" and not set them seeking simply for the honey?

The difficulties which attend the algebra class may at times, though not always, be laid at the door of the much-abused pedagogue, who sometimes lacks skill or method in the presentation of the matter. "The preface of a book," said a certain writer, "is that part of it which is never read." That a similar statement might be made of the first part of the algebra, we can readily judge by the difficulty which the ordinary pupil frequently has in applying any check or substitution to an algebraic expression or in grasping a clear idea of its meaning.

The first chapter contains simple problems which are supposed to lead the young thinker to see that the unknown quantity has an underlying value, and that this value when found may be substituted arithmetically in the problem. For example: "If John has twice as many marbles as Henry and Henry has three times as many as George, and altogether they have 100 marbles, how many has each?" As the pupil has readily done problems of this kind by arithmetic, it will be easy to teach the substitution of "x" as George's part instead of "one part." If the answers when obtained are substituted in the original problem, a double advantage will be gained; the fact will be evident that the unknown quantity has a real value, and later on in difficult problems the pupil will be enabled to test the correctness of the answer. In some of its phases, algebra is only general arithmetic, so a constant thinking of algebraic processes with arithmetic is highly desirable. Numerical substitution is one of the most important topics of beginners' algebra, and should be practised not only in the beginning of the course, but in all work in algebra whenever possible. Numerical substitution is most widely and most effectively used for checking answers to algebraic problems. The lack of insistence on this substitution is perhaps one of the most

fruitful sources of poor work in algebra. When a pupil says  $2 + 5 = 7$ , give him some such example

$$\begin{array}{r} b \quad b \quad 2b \\ 2 + 5 \end{array}$$

and see if he will find that the result will

$$\begin{array}{r} 7 \quad 7 \\ 2 + 5 \end{array}$$

be 7. If this should be his answer, ask what will

$$\begin{array}{r} 14 \\ 2 + 5 \end{array}$$

be 2 of a dollar and 5 of a dollar. As Lodge

$$\begin{array}{r} 7 \quad 7 \\ 2 + 5 \end{array}$$

says, pupils say  $1 + 1 = 1$ , who would not say

$$\begin{array}{r} a \quad b \quad a+b \\ 1 + 1 \end{array}$$

$$\begin{array}{r} 1 + 1 \\ 5 \quad 3 \quad 8 \end{array}$$

$$\begin{array}{r} 5 \quad 3 \quad 8 \end{array}$$

There are many problems in algebra which may be solved mentally. In the old-fashioned school room mental arithmetic had an honored place, but it is apparently out of keeping with modern methods. The simple problems which follow addition, subtraction, multiplication, and division in algebra, some special cases of multiplication, much factoring, occasional equations in one unknown, some work in radicals, also some work in quadratic equations admit of mental solution or of solution partially mental. In the theorems which follow multiplication and in factoring, there will be a decided gain of mental skill for the pupils if the text book in algebra is sometimes used as a mental arithmetic and the use of the blackboard is discarded for the time being.

Concert work should have its place in learning theorems, rules for factoring, and certain formulas. Factoring has its terrors for the young student, but if a little drill work forms part of the first lessons, some of the dread will be removed. In finding the factors of  $4x^2 + 12x + 9$ , a series of questions may be employed. What is the expression? A trinomial. Is the first term a perfect square? Yes. Its root?  $2x$ . Is the third term a perfect square? Yes. Its root? Three. What is twice the product of these roots?  $12x$ . Is that the middle term? Yes. Is the expression a perfect square? Yes. What is the sign of the middle term? Plus. What are the factors of the expression?  $(2x+3)$  and  $(2x+3)$ . In the expression  $x^2 - 3x + 2$ , we find that though the expression is a trinomial and the first term is a perfect square, the last term is not a perfect square. The preceding plan of questioning may be varied by asking what two numbers give  $-3$  as a sum and  $+2$  as a product, laying great stress on the signs. The answers  $-2$  and  $-1$  give the second terms in the factors  $(x-1)$  and  $(x-2)$ . After similar forms of questioning have been used for several of the cases in factoring, the mind intuitively grasps the situation, and factoring becomes comparatively easy and a great help in nearly all the matter which will follow.

In presenting theorems, make use of dimensions and areas. A theorem can be started as follows: Let  $x$  be the side of a square; then the area is  $x^2$ . Now if another square has as its dimensions  $(x+3)$ , the area is evidently  $(x+3)^2$  or  $x^2 + 6x + 9$ . The

squaring of a quantity as  $(x+3)$  is generally done by a pupil without any underlying meaning. If, however, we use a diagram where  $x$  is the side of the original square and we then add three more units, the pupil will readily see  $x^2$  as the area of the first square,  $2(3x)$  as the part of the new square in the two oblongs, and 9 as the area of the small corner square, the whole making  $x^2 + 6x + 9$ ; if in addition to this a numerical value as 5 is substitute for  $x$ , and the first square is said to contain  $x^2$  or 25 units, the pupil can check  $x^2 + 6x + 9$  as  $25 + 36 + 9$  or 64 units. This intelligent method used in the beginning will, while apparently consuming valuable time, pay for itself later when problems are presented. As there are numerous types of factoring used for no other purpose than to solve problems with complicated fractions, all quadratic trinomials may be separated, as a rule, into  $x^2 + 2ax + a^2$ ,  $x^2 + ax + b$ ,  $ax^2 + b + c$ . The last one is factored by the cross product method, which may be applied to all.

Although the most important topic of elementary algebra is probably applied problems, to a large number of pupils this work make no appeal and is exceedingly difficult. The pupil frequently reads a problem once, looks at it in a hopeless kind of way, almost immediately decides that he does not know the plan of attack, and in school parlance "can not do it." Pupils should be systematically and slowly introduced into the method of attack. In the "Teaching of Mathematics in Secondary Schools" by Arthur Schultze it is suggested that the pupil write in algebraic symbols expressions like the following:

The sum of the squares of  $a$  and  $b$ .

The product of the cubes of  $a$  and  $b$ .

The cubes of the difference of  $m$  and  $n$ .

Then should follow translations that have a bearing on problems, as:

By how much does " $a$ " exceed 10?

Write three consecutive numbers whose smallest is  $x$ .

$A$  is 20 years old. How old will he be in  $x$  years hence?

Find  $x\%$  of 700.

Make the first equations very easy and let them increase in perplexity to complicated statements. Accustom the pupils after reading a problem to ask (a), What is given? (b) What is sought?

In "The Teaching of Mathematics" by J. W. A. Young, the following plan is given for the solution of problems:

I. Read the problem carefully and decide:

1. What is given? 2. What is sought?

II. After this reading, suppose the answer is known, and represent one of the quantities to be found by some letter (usually  $x$ ).

III. Next determine by what algebraic expression the other unknown quantities must be represented, when the one selected is represented by  $x$ .

IV. Look for any words which contain in some form or other (expressed or implied) a statement of equality. These words must be replaced by the symbol  $=$  in the algebraic language, and the two things whose equality is stated by the words must also be expressed in algebraic symbols, and will then constitute the two members of an equation.



V. Solve the equation.

VI. Verify the result.

Impress on the pupils that any significant numbers given in the problem are not given to fill space but are given to be used, and they must, therefore, form part of the working materials. As is suggested in article IV above, a careful scrutiny of the example for something for which the equality sign may be substituted, will be a help towards obtaining the necessary equation. Generally the equality sign may be substituted for some part of the word "be". Take the following example: A courtyard has in it two grass plots each 6 feet by  $8\frac{1}{2}$  feet; the surface of the courtyard, not including the plots, is 398 feet. If the length of the yard is 5 feet more than its width, what are its dimensions? What is sought in this example? Dimensions of the courtyard. What dimensions? Length and width. Is there any clue to the length? The length is 5 feet more than the width, or 5 plus the width. Is there any clue to the width? No. Then, let  $x$  = the width, and according to the problem the length will be  $x+5$ . Is there any statement in the example in which the word "equals" may be substituted for another word? Yes. The surface of the courtyard, not including the grass plots, is 398 feet; therefore, the entire surface = 398 plus the grass plots. A surface is equal to the product of the width by the length. What are the length and width of the courtyard?  $x$  and  $(x+5)$ . What are their products?  $x^2+5x$ . The surface of the courtyard is 398 feet plus the area of the grass plots, and the surface of the courtyard is  $x^2+5x$ . Things that equal the same thing equal each other; therefore  $x^2+5x=398$  feet plus the area of the grass plots. The area of the plots is  $2(6 \text{ by } 8\frac{1}{2})$  or 102 feet; therefore,  $x^2+5x=500$ . By the completion of the square the answers are found to be 20 and 25.

Certain types of examples may have set formulas: "In five years hence A will be twice as old as B; five years ago A was three times as old as B. Find the age of each at present."

In such problems there are three periods of time which may be made clear as follows:

Past age = ago

Present age = now

Future age = hence

If we examine the problem carefully, we shall find that A's age in the past and in the future is based on B's age now, and to B's age there is no clue.

Let  $x$  = B's age now.

Then  $(x+5)$  = B's age 5 years hence.

Then  $(x-5)$  = B's age 5 years ago.

Then  $2x+10$  = A's age 5 years hence.

$3x-15$  = A's age 5 years ago.

Therefore  $2x+10-5$  = A's age now.

and  $3x-15+5$  = A's age now.

Things that equal the same thing equal each other, therefore  $2x+5 = 3x-10$ . A's and B's ages now are found to be respectively 15 and 35 years. Check the original problem to prove the correctness of the answer: 5 years from now B will be 20 and A will be 40 years old; therefore A will be twice as old as B. 5 years ago B was 10 years old and A was 30; therefore, A was three times as old as B.

In problems where a fraction is the answer, the form  $x/y$  will appeal to the student, where  $x$  is the

numerator and  $y$  is the denominator. In problems where units', tens', or hundreds' digits are in the statement, make the pupils realize that 325 for example is  $300 + 20 + 5$ ; therefore, when  $x$  is the units' digit,  $y$  the tens', and  $z$  the hundreds' digits, the number is necessarily  $100z + 10y + x$ . An examination of different types of problems with a view of formal presentation will prove a help to teacher and to pupil. Forestall arithmetical difficulties and do not blame either the primary or the grammar school teacher. Impress on the pupils that in greatest common divisor and least common multiple the mode of attack in algebra is essentially the same as that used in arithmetic. Make it clear that a fraction example in algebra has a plan similar to the plan for a fraction example in arithmetic, and insist on factoring in fractions wherever possible. In square root let drill work in arithmetic precede the work in algebra.

If in radical equations stress is laid on the fact that one radical should by itself always form one member of an equation, the process of solution may be made easier for the pupils. For example in  $\sqrt{10-x} - \sqrt{x+7} = -3$  there may be again a series of questions. First step? Let one number of the equation consist of one radical as  $\sqrt{10-x} = \sqrt{x+7} - 3$ . Next step? Square both sides.  $10-x = x+7 - 6\sqrt{x+7} + 9$ . Have we any radical in this equation? Yes. What is the next step then? Transpose and combine, leaving only the radical in one number. The result is  $6\sqrt{x+7} = 2x+6$ . In this special case, after we get rid of the common factor, we have the equation without a radical and we can finish by completion of the square.

In the solution of quadratics we may use the formula, the completion of the square, or factoring. As the completion of the square does not lend itself to the solution of more complex numerical or of literal equations, this method should not be extended too far nor should several methods for completing the square be studied. The formula for the roots of the equation  $x^2+px+q = 0$  leads to complex fractions when the coefficient is unity; it is better, therefore, for the student to study the formula for the roots of the equation  $ax^2+bx+c = 0$ . This formula should be memorized and very generally employed. The method of factoring specially commends itself because of its simplicity and should be used whenever possible. Moreover this method has two advantages, i. e., it can be applied to equations of higher degree and it produces all roots of an equation more readily than the other methods.

Graphs interest pupils and can be easily understood. Since today they are widely used in business, in the professions, and appear in daily papers, magazines, and books, and since they are employed in the study of physics, chemistry, mechanics, mathematics, economics, etc., a certain amount of familiarity with these devices is extremely useful. For good results cross section paper is necessary for the pupils' use. For blackboard work there should be a "graph board", that is, a board containing a system of squares of about two inches. The dividing lines should be made preferably with colored paint, for example red, as this will make the squares more prominent. A talk or lecture on graphs should precede the written work, and after

(Continued on Page 317)

## The Catholic School Journal

### A Magazine of Educational Topics and School Methods.

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### EDITORIAL COMMENT.

A reader of this page, while in hearty approval of the absurdity of technical nomenclature, as mentioned in issue of September, objects to the statement that, "Drive Slow" is not good English. While we do not insist that it is "bad" English, we much prefer the use of the adverb "slowly". The educational authorities of some States have started a movement to change the sign, quite common these days, "Drive Slow" to "Drive Slowly" as better English, hence we are not alone in our contention. It is very true that "slow" is now and then used as an adverb, but it is not so universal as to warrant such use as the best. Shakespeare says:

"Let him have time to mark how slow time goes  
In time of sorrow."

To argue that we should say: "Drive fastly", would it then be proper to say: "Drive Rapid"? The strongest reason for using slowly is that this use of the word seems to meet the eye of youth as better than the use of slow. The first time the attention of the writer was called to this use of the word was by a taxicab driver, who seemed to be worried by the word, which he said was poor grammar. However we are willing to drive slow as well as slowly.

An English lady, after a visit to our country, thus comments: "There is too much information, too little training of the mind. Students are expect-

ed to 'do so many hours' in certain too numerous subjects. What is wanted of education is not the acquiring of facts in a certain space of time, but the knowledge how to use one's mind, where to find the facts and how to handle them." This intimates that the custom of demanding a certain number of "Units" is not the best way of ascertaining the knowledge of a subject a pupil has. He or she may have spent a certain number of hours in the study of a certain branch and yet know very little of the subject. It is rather strange how this system has grown into very general use and favor. It would seem that a general objection to this plan would meet with favor by those who are not yet of the conviction that all the old ways are obsolete or that the teachers of other days were deficient in their method of obtaining a knowledge of what the pupil knew. At the risk of being considered an iconoclast and an educational outcast, we dare say that the system of units is not the most successful and we are pleased to know that a revolution is nigh, and a return to some of the old ways quite probable.

Henry Van Dyke, a man of literary ability, writes in the Yale Review a very sensible article about the sloppy use of words. He says that:

"The real perils of the English language today, in my judgment, lie not in expansion or in contraction of vocabulary; but much more in a certain noisy carelessness or sloppy indifference; a failure to recognize that thought is desirable not only before speech, but also in speech; an apparent numbness to the finer sense of words.

"The effects of this creeping paralysis may be observed constantly in streets and shops and ballrooms, and frequently in books and newspapers. For example, a distinguished historian writes that he proposes to 'assess' a certain character, when he has no intention of taxing it, but simply means to estimate its worth.

"A popular novelist makes his hero leave a room 'precipitously', yet without throwing him down the stairs or letting him leap from a window. An ardent advertiser proclaims the 'slogan' of his ready-made clothing, although his purposes are all pacific. Even a philosopher, a Platonist, writes that certain plays 'intrigue' him, when evidently he means not that they perplex him, but merely that they interest him."

He in addition comments in these same words:

"These, you may say, are only slips of the pen, mistakes which are insignificant and may be readily pardoned. But when the carelessness which they show becomes habitual and general, when it pervades, not only ordinary conversation, but also many highly praised books of prose and verse, we may well ask ourselves whether this is not rather a disquieting symptom.

"Language as an instrument of human culture and intercourse (perhaps superior to the moving pictures, which are dumb) derives its highest value from the power of its words to

convey the different shades and degrees of human thought and feeling. Losing this, how shall we replace it? Our English will be no more 'the tongue that Shakespeare spake', but the petty jargon of a jazz party, or the loud-sounding, little meaning language of a patent medicine advertisement."

In proof of what Henry Van Dyke claims, one has but to note the language of the day, whether spoken or printed. It makes an interesting as well as an amusing study to observe this tendency. Real estate men are no longer satisfied with such an old calling, hence they are now known as "Realtors". Undertakers must be named as "Morticians", and electrical contractors advertise their occupation as that of "Electragests". A curious sample of modern expression was noted in a paper, the other day, when the scribe wished to make use of the word "Greenback" he substituted these words: "Irish-hued trouble-erasers". Here is an excellent example, overheard in a recent ride in a city trolley car, "Oh, yes, I was a pretty good scholar when I went to school. Why, I used to could talk French pretty good—pretty near as good as I could talk English."

"Use to could" and "Used to was" are so common in current conversation today that a teacher informs us that it is with much patience she can prevent many of her pupils from using these expressions.

In a desultory conversation, the other day, one of the persons present was asked whether the word "Mollycoddle" was slang or not. The immediate answer was, "Of course it is."

To the surprise of most of those present, the one who asked the question replied: "No, indeed, it is not slang, and my authority is no less than Webster". The book of huge dimensions is consulted and we read: "A person who coddles himself or is coddled: an effeminate man or boy: one who lacks spirit or courage: one who takes excessive or unnecessary care of his health". This is found only in the very latest editions. One authority claims that this word has been in use since the year 1801, and if that is so, one can see no reason why its old age does not entitle it to such good company as the dwellers between the pages of Webster, though Webster very likely never was intimate with such people as "Mollycoddles", but it was the late President Roosevelt who knew to a nicety who should be placed in the category of Mollycoddles.

How carefully we should cherish the little virtues which spring up at the foot of the Cross: humility, patience, meekness, benignity, condensation, softness of heart, cheerfulness, cordiality, compassion, forgiving injuries, simplicity, candor! They, like violets, love the shade; like them, are sustained by dew; and though, like them, they make little show, they shed a sweet odor on all around.—St. Francis of Sales.

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- III Carols  
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Harry E. Humphrey . . . . . 18086
- V. Songs  
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Elsie Baker . . . . . 17868  
Christmas Day in the Morning  
(2) Good Night and Christmas  
Olive Kline and Chorus . . . . . 17868

## Intermission

- VI. Hymns:  
Hark! The Herald Angels Sing  
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Silent Night  
Elsie Baker . . . . . 17164
- VII. Humorous Recitations:  
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Cora Mel Patten . . . . . 35418
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## COMPENDIUM OF ACADEMIC RELIGION.

According to the Requirements of  
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## THIRD OF THE SERIES.

ORIGIN OF MONASTICISM  
ANDOUTLINE HISTORY OF THE EARLIEST  
RELIGIOUS ORDERS.

Even from the time of the Apostles, there were men and women who consecrated their lives to the service of God and that of their neighbor. In the sixteenth chapter of his epistle to the Romans, St. Paul says: "And I commend to you Phoebe, our sister, who is in the ministry of the church that is in Cenchrae. That you receive her in the Lord as becometh saints; and that you assist her in whatsoever business she shall have need of you. For she also hath assisted many, and myself also." There can be no doubt that Phoebe and the other holy women assisted St. Paul and the other Apostles, were according to their first institution, intended to discharge those same charitable offices, connected mainly with the temporal well-being of their poorer fellow-Christians, which were performed for the men by the deacons.

The first Christians saw the kingdom of Satan actually realized in the political and social life of heathendom around them. In their eyes the gods whose temples shone in every city, were simply devils, and to participate in their rites was to join in devil worship. To honor these was idolatry, to ignore them would attract inquiry and possibly persecution. And so when, to men placed in this dilemma, St. John wrote, "Keep yourselves from idols" (I St. John V, 21) he said in effect, keep yourselves from public life, from society, from politics, from intercourse of any kind with the heathen, in short, renounce the world. The Catholic Church, which is a divine institution, is also a society of men. As a divine institution, it was from the beginning perfect, permanent, and unchangeable; as a society of men, it is subject to all the laws of social development. Whenever then, a new feature presents itself in the history of the Church, it is not the manifestation of a new idea, but rather the historical expression and development of Christ's idea in the formation of His Church. Thus monasticism, which began to shape towards the close of the period of persecution, and which, following the laws of human organizations continued to develop during the succeeding centuries, arriving at its perfection only in the sixth century, was the historical manifestation of an idea as old as the Church. From the times of the Apostles, there had been in the Church virgins, laymen and ecclesiastics, who sought to approach evangelical perfection, by renouncing the world and consecrating themselves to lives of mortification, continency, and fervent piety, thereby hearkening to the counsel of our Divine Lord, "And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My name's sake, shall receive an hundredfold, and shall possess life everlasting." (St. Matthew Chapter XIX, 29.)

Monasticism or Menachism comes from the Greek, and literally means the "act of dwelling alone". The basic idea of monasticism in all its varieties is seclusion or withdrawal from the world or society. Although the monastic ideal is an ascetic one, it would be wrong to say that the earliest Christian asceticism was monastic. Any such thing was rendered impossible by the circumstances in which the first Christians were placed, for in the first century of the Church's existence, the idea of living apart from the congregation of the faithful, or of forming within it the associations to practice special renunciations in common, was out of the question. It is equally certain, however, that when monasticism came, it was based on the principles of asceticism which proclaim the struggle against worldly principles, even with such as are merely worldly, without being sinful. The world loves, desires, and honors wealth while the ascetic loves and honors poverty. If he must have something in the nature of property, then he and his fellows shall hold it in common, just because the world respects and safeguards private ownership. In like manner he practices fasting and virginity, that thereby he may repudiate the license of the world.

Christian Monasticism has varied greatly in its external

forms, but broadly speaking, it has two main species.

1. The Eremitical or solitary life, of which Saint Anthony may be called the founder in about the year A. D. 271.
2. The Cenobitical, or family type, of which Saint Pachomius was the founder about A. D. 340. In A. D. 356 there were, according to Rufinus, ten thousand monks and twenty thousand virgins consecrated to God, to be found in a town on the Nile.

Up to the third century these ascetics lived in their own families; later they withdrew from their native town or village, but remained still in the neighborhood; and lastly, about the year 250 A. D. in many cases to avoid persecution, they fled into the desert, where no human being would penetrate. The number of hermits dwelling in the desert remained very limited until after the conversion of Constantine. As long as a corrupt world offered to fervent Christians persecutions, torture, and death they remained in it; when it had nothing for them but seductions and favors they fled from it. These were called **anchorites**, or **hermits**.

**Anchorites or Hermits.** The word **anchorite** comes from a Greek word meaning "I withdraw", while **hermits** comes from a Greek word meaning "desert-dwellers", the Latin being "**Eremitae**".

Chronologically, St. Paul was the first, but St. Anthony is considered the founder of the eremitical life, as he retired into the deserts of the Thebaid, in Egypt, and there spent fifteen years alone in a life of severe mortification and prayer. But as years went on, other souls feeling a call to the same solitary life, clustered in cells about him, in order to have him for their spiritual guide. As the number of these solitaries increased to hundreds, the solitary life developed into the **cenobitical** life. Though these saintly men had thrown off the yoke of the world, they remained subject to the authority of the Church, at whose command, in critical times, they issued forth from their retirement, like fresh reserve forces, to strengthen the dispirited ranks of her spiritual army. Thus did St. Anthony come to Alexandria on the appeal of Athanasius. This authority of the Church and the wise maxims of great spiritual masters, especially Saint Pachomius fashioned these Cenobites into a well disciplined army with distinct aims and methods. Soon the rule obtained, that those only should be authorized to live solitary lives who had previously spent a time of probation in a monastery, and had been permitted by their abbot to withdraw. Some lived in separate cells and met only for prayer, some for meals, some only for the observance of Sunday.

Coming to more modern times, canonists distinguish four different species of Hermits:

1st.—Those who have taken the three monastic vows of poverty, chastity, and obedience in some religious order approved by the Church. Such are the Hermits of Saint Augustine, the Hermits of Saint Jerome, etc.

2nd.—Those who live in common, with a form of life approved by the Bishop.

3rd.—Those who without vows or community life adopt a peculiar habit with the approval of the Bishop, and by him are deputed to the service of a church or oratory.

4th.—Those who, without any ecclesiastical authority, adopt the "**habitus eremitae**" and live under no rule. To obviate possible abuses on the part of this last class of hermits, the Holy See has at different times issued stringent legislation. (Catholic Encyclopedia, Vol. I.)

Hundreds of solitaries living in cells grouped around Saint Anthony, or some other renowned solitary, formed what is called a "**Laura**".

Saint Pachomius wrote the first religious Rule. Monasticism spread from Africa into other parts of the world. Saint Hilarion, who had been for a time a disciple of Saint Anthony, spread monasticism first in the neighborhood of his own city Gaza, and then in Cyprus. About 330 A. D. a monastery was founded in Palestine. At Bethlehem, Saint Paula founded three monasteries for women and one for men, about 387 A. D. Mesopotamia rivaled Egypt in the number and holiness of its monks.

Saint Basil the Great founded several monasteries in Pontus and very soon monasteries, modelled after his, spread over the East. Saint Augustine, Bishop of Hippo, instituted monasteries of nuns, and wrote for them in 427 A. D. a letter which became the Rule known by the name of Saint Augustine.

### The Introduction of Monasticism Into the West.

The introduction into the West of monasticism may be dated from about 340 A. D. when St. Athanasius visited Rome, accompanied by two Egyptian monks, disciples of St. Anthony. The publication of the life of St. Anthony some years later, spread the knowledge of monasticism, and many in Italy embraced the monastic life. St. Martin of Tours founded the first monastery in Gaul, in a town near Poitiers. But it was St. Benedict who adapted monasticism to Western needs and circumstances, and gave to it a special form, distinct from that of the East.

### EARLY RELIGIOUS ORDERS.

**Benedictine Order** founded by St. Benedict at Subiaco in Italy, this being considered the cradle of the order. The Saint founded the famous monastery of Monte Cassino, also in Italy, 529 A. D., and it was there that the great Patriarch of the West wrote his famous Rule.

It was the Benedictine monk who preserved in his cell the treasures of pagan wisdom, and the sacred learning of Christian antiquity. It was to the Benedictines that the citizen, the knight, and the prince entrusted their sons for education of mind and heart. It was Benedictine monks who cleared the primeval forests of Europe, dug canals, laid out roads, built bridges and transformed barren solitudes into blooming gardens. The order spread rapidly through Spain, England, and Germany, and when the Catholic Columbus discovered the New World, it was a Benedictine priest who offered the first Mass in the West Indies. This order has had thirty seven thousand monasteries or institutions, from which have come forth during the course of centuries, twenty-four Popes, and fifty thousand canonized saints.

**Carthusian Order** founded by St. Bruno about 1084 A. D., in a wild spot on the Alps, about four leagues from Grenoble in the midst of rocks and mountains almost always covered with snow. The first monastery was La Chartreuse, and was so called from the French word "chartreuse", of which the English "charterhouse" is a corruption. The fundamental principle of the Chartreuse was the combination of Western monasticism embodied in St. Benedict's Rule, with the eremitical life of the Egyptian solitaries.

St. Hugh of Lincoln, St. Anthelm, and St. Stephen are the best known saints of the order. The Carthusian order has given about seventy Carthusian bishops and archbishops, as well as some cardinals to the Church.

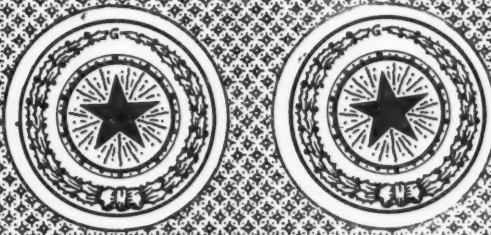
**Cistercian Order** founded by Saint Robert at Citeaux in France, 1098 A. D. The monks followed the Rule of St. Benedict.

St. Bernard, who entered the order in 1112, brought with him thirty young noblemen of Burgundy, among them four of his own brothers. The order grew rapidly, and in 1115 the young Bernard founded Clairvaux in the diocese of Langres, in France. Even in the lifetime of St. Bernard the monastery of Clairvaux was the mother of sixty-eight monasteries. The Order of Citeaux has produced a great number of saints, and has given two popes to the Church, Eugene III, a disciple of St. Bernard, and Benedict XII. It has also given forty cardinals, five of whom were taken from Citeaux, and a considerable number of archbishops and bishops. Among great teachers may be cited St. Bernard, the Mellifluous Doctor, and St. Stephen Harding.

**Friars Minor or Franciscans** Founded by St. Francis of Assisium in 1209 at St. Mar's of the Angels near Portuincula. He received oral approbation from Pope Innocent III, and the order was solemnly confirmed by Honorius III in 1216. The order became mendicant in 1221, and St. Francis is regarded as the Patriarch of Mendicant Orders. Most complete poverty was placed by St. Francis as the foundation of his order and charity its sole support. The most renowned Franciscans are St. Francis, St. Anthony of Padua, St. Bonaventure, Alexander of Hales, and John Duns Scotus.

**Poor Clares**, an order of women founded by St. Francis in 1212, at St. Damion's, near St. Mary's of the Angels. The members were founded to lead a life of poverty, penance, and seclusion.

**Friars Preachers** Founded by St. Dominic in 1215 at Toulouse in France. The object of the order was to combat heresy, and propagate religious truth. The Bull confirming the order was issued in December, 1216, by Pope



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Honorius III. Among the renowned Dominicans, were St. Thomas Aquinas and Albertus Magnus.

**White Friars or Carmelites** were founded as a purely contemplative order but became a mendicant order in 1245. The order was approved by Popes Honorius III and Innocent IV. The actual date of the foundation of the Carmelite Order has been under discussion from the fourteenth century to the present day, the order claiming for its founders the prophets Elias and Eliseus. According to the Bollandists the Carmelite Order was founded in 1155 by St. Berthold, but from this statement there arose a literary was of thirty years duration. However the Holy See permitted the erection of a statue of St. Elias in the Vatican Basilica among the founders of orders (1725). St. Simon Stock was the General in 1247. **Augustinians or Hermits of St. Augustine** claim to be founded by the great St. Augustine, Bishop of Hippo. The order was constituted a mendicant order by Pope Alexander IV, in 1255.

**Ursuline Order Founded at Brescia, Italy, in 1535** by St. Angela Merici, for the sole purpose of educating the young. The institute was first approved by Pope Paul III in 1545. When Paul III approved the Constitutions of St. Angela, he said to St. Ignatius Loyola: "Lo, we have given you sisters." The rule of St. Augustine is followed. The Ursuline Order was the first teaching order of women founded in the Church. It spread rapidly through Italy, France and Germany. In 1639 Ven. Mother Mary of the Incarnation Founded the first Ursuline convent on the western continent, at Quebec, Canada.

**Society of Jesus**, founded by St. Ignatius of Loyola in 1540 and approved by Pope Paul III. The early Jesuits were sent by Ignatius first to pagan lands, or to Catholic countries. Besides the great founder, there were many distinguished members, St. Francis Xavier, St. Francis Borgia, St. John Francis Regis, St. Aloysius, St. John Berchmans, St. Stanislaus, and many others too numerous to mention in a simple outline of the religious orders.

#### EXPANSION OF THE CHURCH.

At the Last Supper, when Our Blessed Lord and Savior Jesus Christ said the words, "Do this for a Commemoration of Me," He addressed not the apostles only, but also their successors in the priesthood. It was the belief of the Church that the existing priesthood was of divine institution, and that it was the continuation of the priesthood instituted by Christ. St. Clement of Rome treats this point extensively, and clearly sets forth that the priesthood has been instituted by Christ as a permanent order in His Church, as was the priesthood of the Old Law. Saint Ignatius, martyr, repeatedly asserts that Christ lives in His Church through the bishops, priests, and deacons, without whom He declares, the Church cannot exist. Therefore the priesthood was to be propagated by means of Holy Orders, and that Christ instituted a **sensible sign** conferring priestly power and inward grace may be inferred from the words of St. Paul to Timothy, whom he had ordained to the priesthood: "I admonish thee that thou stir up the **grace** of God, which is in thee, **by the imposition of my hands**. The Council of Trent, (1545-1563) declares the obligation of **celibacy**, on all ecclesiastics who are in major orders. Celibacy is a lawful institution, because it is founded on the example of Christ and of His Apostles, on a custom universally received from apostolic times, and on very ancient sanctions of Councils and of the Fathers of the Church. The Fathers in recommending celibacy justly appeal to the words of St. Peter: "Behold, we have left all things." (St. Mark x. 28.) If in the earliest times married men were admitted to the priesthood, it was only because a sufficient number of unmarried men were not to be found who possessed the necessary qualifications. Moreover, after receiving priestly orders they were required to leave their wives. In the beginning the law of celibacy prevailed in the Greek as well as in the Latin Church, but gradually the original discipline relaxed among the Greeks, but even among them, if once ordained priests, they are not allowed to marry.

In obedience to Our Lord's words, "Go ye, therefore, and teach all nations, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world", the Apostles went forth to preach Jesus Christ crucified to the uttermost parts of the earth. St. Peter's first ser-

mon added three thousand souls to the Church, while five thousand were converted at his second sermon. Even in the time of the Apostles, a spirit of union existed first within communities, and then between dioceses. The same reasons which brought together under one Bishop all the churches of the city and surrounding country, also operated in nuniting and joining neighboring dioceses, under one common head, under the Bishop of the civil metropolis, or capital of the province, thus forming as it were another diocese greater in extent and superior in dignity to the others, the Bishops of which since the third century have been metropolitans. The first example of this was the mother church of Jerusalem in the East, to which the other churches in Asia, Judea, Samaria and Galilee were united. After the destruction of Jerusalem her Metropolitan dignity passed to the See of Caesarea on the Mediterranean. The church of Antioch, in Syria, was next to enjoy the dignity of metropolitan, Alexandria in Africa was the third, while the fourth metropolitan city was Rome in the west. Besides Caesarea, Antioch, Alexandria, and Rome, the cities of Ephesus in Asia Minor and Carthage in Africa were looked upon as Metropolitan Sees.

The See of Rome was and is the center of unity of the whole church, and this supremacy was recognized by apostolic fathers, Clement of Rome, Ignatius of Antioch, Tertullian, Cyprian, even by schismatic emperors, by the bishops everywhere, and by the popes.

Countries	Evangelized	Asia	1. Persia—St. Bartholomew, and St. Simon.
			2. India—St. Thomas.
			3. Phrygia—Sts. Phillip, Paul, and Timothy.
			4. Parthia—St. Matthew.
			5. Armenia—St. Jude.
			6. Asia Minor—Sts. Peter and Paul.
			7. Judea—Sts. Peter, Paul, and John.
			8. Syria—Sts. Peter and Paul.
			9. Samaria—Sts. Peter and John.
			10. Arabia—St. Paul.
			11. Macedonia—St. Paul.
			12. Galilee—St. Paul.
		Europe	1. Italy, Rome—Sts. Peter and Paul.
			2. Greece—St. Paul.
			3. Spain—St. Paul and St. James.
			4. Russia—St. Andrew.
		Africa	St. Mark, the Evangelist was the first Bishop of Alexandria in Egypt.

The people of Antioch were converted before the visitation of St. Peter. The Gospel was carried by the disciples scattered through Syria, by the persecution in Samaria. Sts. Paul and Barnabas labored at Antioch and it was there that the disciples of Christ were first called Christians. St. Peter fixed his See at Antioch.

Although it is not known who founded the church in Africa, it is certain that St. Mark was the first Bishop of Alexandria. About the year 300 A. D. the church had made such progress, in Egypt that there were more than one hundred bishops in the land.

The faith having been carried from Rome into the northwestern portions of Africa, Carthage here became the center of Catholicity. Tertullian said to the pagans as early as the year 200: "We Christians are of but yesterday, yet we occupy all the places once filled by you."


Church at Athens, Greece, founded by St. Paul 52 A. D.  
Church at Corinth, Greece, founded by St. Paul 54 A. D.  
Church at Caesarea founded by St. Philip, (Acts VIII, 27-40).

Church at Ephesus was founded by St. Paul. St. John the Evangelist made Ephesus his cathedral city probably about the year 63 A. D.

Church at Smyrna, founded by St. Polycarp.  
Church in Cappadocia, in Asia Minor, was founded by St. Peter and St. Mark.

Church at Rome was founded by St. Peter 42 A. D. He lived there twenty-five years.





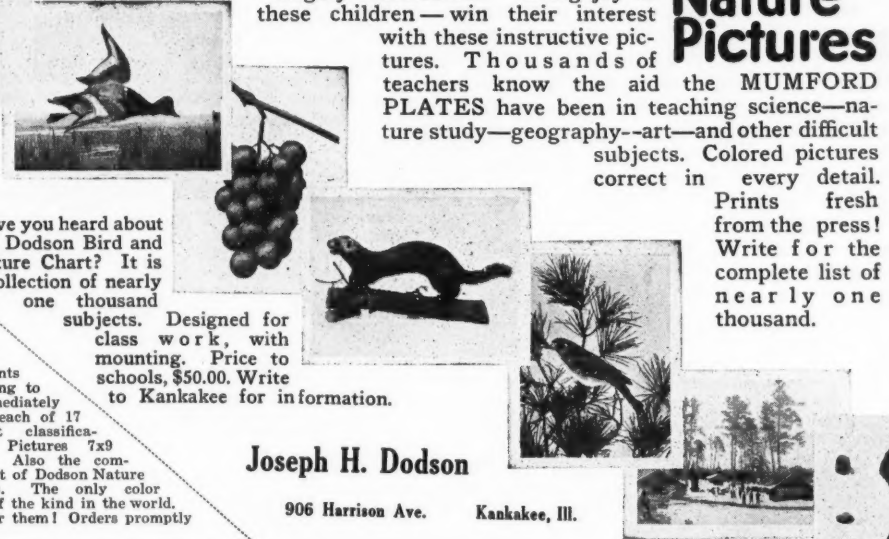
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#### LATER MISSIONS.

##### First Missions in Asia.

See History of the Catholic Church, by Brennan & Shea, pages 55 to 60.

##### Missions in Africa.

See Brennan & Shea, pages 60 to 62.

About the year 330 A. D. the northwestern part of Africa, together with Abyssinia, counted more than three hundred bishops. We look on Africa as the Dark Continent, but alas! we forget that five hundred and fifty native bishops could assemble at one time in Carthage.

#### MISSIONS IN EUROPE.

##### England.

See Brennan & Shea, pages 47, 48.

##### Ireland.

See Brennan & Shea, page 48.

##### Scotland.

St. Columbkille, an Irishman, who went to Scotland in 555 A. D., converted the people, and at his death in 597 A. D., he left the whole country of Scotland, Catholic.

##### Germany.

See Brennan & Shea, page 50.

St. Boniface anointed Pepin.

##### Switzerland.

The first apostle of this country was St. Beatus, who died in A. D. 112. In the early days this land had episcopal sees in Augusta, afterwards called Basel; in Avanche, afterwards called Lausanne; in Constance, Geneva, and Chur.

##### Denmark, Sweden, Norway.

The holy monk Ansgar, afterwards Archbishop of Hamburg, Bremen, preached the Gospel among the Swedes and Danes, establishing the church on a firm basis, by erecting dioceses and founding several seats of piety and learning.

##### Bohemia, Poland, Russia.

The chief apostles among the Slavonic races were the Greek monks, Methodius and Cyrillus, who lived about A. D. 870. The dioceses of Posen, founded in 968, of Prague, in 973, and of Gnesen in 997, were the centers whence irradiated the glorious light of the Gospel to all the surrounding districts.

##### Hungary.

In the year 950 A. D. the monk Hierotheus evangelized the Magyars in this country, while later the holy Bishop Adalbert of Prague, together with the King St. Stephen, completed the conversion of this warlike people about the year 1000 A. D.

##### Prussia.

The last people in Europe to open their eyes to the true faith were the Prussians, the saintly Adelbert, Bishop of Prague, and the holy Benedictine monk, Bruno, made an unsuccessful effort to convert Prussia, and both fell martyrs to their zeal.

About the year 1150 A. D., after Pomerania and Livonia had become Christian, a monk of the monastery of Oliva, after having labored as Bishop of the Prussians with extraordinary zeal and perseverance for their conversion, called to his aid, in the year 1226, the knights of the German order, and only then did the religion of Christ strike a firm root in that country.

#### The Spur.

A dominating purpose is one of the most important spurs toward advancement. If your purpose to succeed in your work is strong enough, it will take such a hold upon you and possess you so completely that success will be yours. If you want a thing intensely enough you will find a way to get it.

When Lincoln wanted to read a book that he could not afford to buy, he walked forty miles to borrow it. That is what is meant by a dominating purpose that overcomes all difficulties.

Without such an overwhelming purpose there will be no great success.

There are millions of school children in this country with defective eyesight. You have some of them in your classroom. They may be those you call "lazy" or "stupid". A word of advice to their parents may help to relieve you of much worry. If eye defects are not corrected, your great work as a teacher will not be as effective as it should be—much of your good efforts lost.

### THE TEACHING OF GEOGRAPHY IN THE ELEMENTARY GRADES.

By Sister M. Alma, Ph. D., Supervisor of Schools,  
Sisters of St. Dominic of Newburgh, New York.

In the first story studied, "The Lamps of Heaven", (see June Number of the current year, Catholic School Journal, page 129) attention was directed to the need that the child was bound to feel for terms with which to express direction. Consequently, the suggestion was given to make use of whatever terms he might know, such as right, left, opposite to, adjacent to, and then to teach such terms as he did not know and immediately to make use of them. In this way they became a part of the child's speaking vocabulary by constant use and were rendered fecund in gaining new truths. In this lesson, the factor direction will be stressed and that of distance, both exact and comparative, will be brought out into the foreground of consciousness. The relative positions of and the comparative distances between Persia, the home of the Magi; Jerusalem, the seat of Herod's court; Bethlehem, the birthplace of the God-Man; and Egypt, the land of exile of the Holy Family, will form the main body of the lessons developed in connection with the story in Book II entitled, "The Flight into Egypt".

The necessary preparation for this lesson will probably consume several class periods and should be given during the month preceding the one in which this lesson is taken up in the reading period. Right at this point we are enabled to see in a clear light the absolute necessity of knowing in a more or less detailed way the work that is to be given each month long before the month is reached in order of time, so that the necessary preparations may be made and the needed equipment provided. There is probably no more serious error into which present day teachers fall than that of supposing themselves to be in a position to teach the first lesson of the month before they know exactly what and how much they hope to accomplish during that particular month at least. Such a preparation is a positive necessity not alone for the teacher of the second grade but for the teacher of any grade. Without it, it is impossible to properly orientate the daily lesson, which in itself may be good but since it is not a part of any general plan of work, it is uncorrelated. It stands alone. Such lessons lead nowhere. Many of the thoughts developed by them may be living but they are not fecund and very often they have to be developed again when the necessity of the case in question requires it. Thus much time is wasted. Those teachers who are satisfied to prepare their class work from day to day only, are like people who live "from hand to mouth". Such people can never profit by any advantageous situation that may present itself. They are unprepared. A greater pedagogical error can scarcely be conceived of.

#### Preparatory Work for the Lesson in Geography.

These lessons may well occupy the time of the class period devoted to Number Work since they can be made to furnish the material of and the concrete setting for that work. By means of them the number work may be properly motivated. So often our number work in the past has been lacking in motivation. For the most part it has consisted of a mere juggling with figures, which, after all, are only arbitrary signs or symbols. We have not led the child to lay hold of that really vital, fecund thing, "the how many".

The length and the width of several objects on the teacher's desk may be measured and recorded on the blackboard by the pupils. They might draw lines on the board the same length as the objects measured. This work might be resumed later in the day as a seat task when objects on the child's own desk may be measured and recorded in the note book mentioned on page 130 of the June issue previously cited. During the second class period, the objects previously measured may now be compared as to length and width. This exercise will necessitate the use of such expressions as, "as long as, twice as long as, three times as long as, two and one-half times as long as, half of the length of, three-fourths of the length of, more than twice as long as, less than twice as long as, more than three times as long as, less than three times as long as, and similar expressions. The teacher may here and now show the class how to express on the board each of these forms of comparison as soon as it has been arrived at. A suitable seat task might be to

make similar comparisons of the objects on the desk that have been previously measured. The results of these comparisons may be recorded in the note book. Any child would enjoy continuing this work at home. He might be asked to bring in a sheet on which is recorded the length of several objects at home. Another day he might be asked to compare these same objects as to length and to report on this relation between them.

For the most part the objects measured thus far have been less than three feet long. Consequently the only units of measure needed were the inch and the foot ruler. Continuing our work during the third period larger objects in the room may be measured, for example, the teacher's desk, the blackboards and the walls of the room. Here we will use the foot ruler as before and record the results. Now is an opportune time in which to introduce the yard stick. These same objects may again be measured and recorded in terms of the new unit of measure. Some time might be devoted now to the task of comparing the length of the yard stick with that of the foot ruler and the inch piece. Several foot rulers cut into inch parts will render valuable service at this stage of the lesson. Attention may easily be directed to the number of inches in a foot and in a yard.

Having cleared up in the child's mind the ideas of length and of relative lengths we may now proceed to measure the distance between objects. Those on the child's desk may be used first, later those in other parts of the room. Such a course will involve the use of all three units of measure. These distances may next be compared with each other and the relation between them expressed by means of lines of corresponding lengths. The exact distances may also be recorded on the blackboard by means of figures. Seat tasks and home tasks as well, similar to those given in class may now be assigned. As in the preceding work the lengths of the objects measured may be represented on the board by means of lines of corresponding lengths. These lines may be placed in the proper relation to each other and the proper distances apart. At this point of the work the child will feel the necessity of a scale to represent the length of an object, the distance between two objects or even both of these facts. Care should be taken that the same scale is used throughout the same problem. This and similar work may well form the material for any number of periods. All of this written work should be recorded in the note book.

With this work on length and distance and the value of a scale, we are in a position to draw a plan of the class room according to a scale. This may be done during the period assigned to technical drawing. Later, we might draw the plan of any one or of each of the following: the school yard, the church, a room in the child's own home, the post-office or any public building to which the child could have convenient access in order to secure the necessary measurements. The plan of the city might next be drawn as a class exercise. Here the child will gradually be brought to feel that we are in need of a scale to represent these dimensions of somewhat greater length than before. Some definite unit, for example, the inch or the half-inch, may be used to represent a mile. The next step in the process of developing a sense of distance and relative distance, would be to provide each child with texts in geography or better still with maps cut from old geographies. Draw the attention of the class to the scale line on the map. Several periods might be profitably spent in finding at least the approximate distance between the places designated on the map. As far as possible confine the selection of places to those that the class will need to know about later on in the course. Having found the distance between any two places, compare this distance with the distance between two other places. For example, A is twice as far from B as C is from D. When a child first hears that one place is five hundred miles from another place, it means nothing to him, because he has nothing in his experience that will enable him to think five hundred miles. This distance must be put in terms of something he has in his experience. We must here select some distance that he knows about and reduce, as it were, the new distance to some number of times the known distance. If he has frequently traveled between two cities and knows how far apart they are and how long it usually takes to make the trip, then we may compare the new distance, five hundred miles, with this distance and compute about how

long it would take to make that trip. A number of similar problems would form the material for the exercises in number work for several days. Each day during the geography period we might find the distance between two places and during the number work period compute this distance in terms of a known distance.

The teacher may next provide herself with a large sheet of slated cloth 48 in. x 48 in. On this she can easily stencil a map of the Holy Land and the surrounding region. These stencils may be obtained from any school supply house. Beckley-Cardy & Co. of Chicago is one distributing center. On this map the places spoken of in the reading lesson may be located by the teacher. The period assigned to geography may be devoted to finding the distances between the several places by means of the scale line. During the number work period each of these distances may be compared with some known distance that the child has traveled or that he knows about in some way. The child is equipped now with some definite information that will enable him not only to think but to feel what it means when he reads the words, "Joseph took the Child and His mother and while it was still dark they started on their long journey to Egypt. . . . It was cold winter. The roads were hard and rough. The Holy Family traveled over the rocks through the mountains all night. They were many days crossing the bleak desert before they reached Egypt."

With the stencil map to supply the necessary data the plan of the Holy Land and the surrounding country, including Egypt and Persia, may be drawn. Lastly we may represent this region on the sand table. Here of course not only the relative positions and distances will be taken into account but the character of the soil, the rough, rocky mountain paths, the barren desert with here and there an oasis. Pictures will, of course, be of great help here. Of them we have no dearth, especially of this particular scene. The Perry Picture company alone publishes no fewer than twelve subjects dealing with this particular phase of the life of Christ. In April, 1922, the National Geographic Magazine published an article entitled, "Modern Scenes in the Cradle of Civilization", accompanied by sixteen colored plates. The teacher will find valuable material here for her own development as well as for the use of the class.

Legends telling of stops made by the Holy Family at the different oases on their way to Egypt afford an opportunity to give this part of Jesus' life a real living aspect. When a child is brought to feel that this Jesus, of whom and from whom they have learned such beautiful things, suffered from hunger and thirst, from heat and cold as we may be called upon to suffer, a kind of companionship with Him will spring up in their hearts. Without this feeling of companionship we can not hope to cope, at least not patiently, with the difficulties of life.

Aside from furnishing the background for the religious truths, these legends will form the material for the oral and written language lesson which in turn will yield a rich harvest of material for the work of spelling.

It might not be out of place here to call attention to the fact that this reading lesson formed the core of the work for the entire month. A person visiting such a class would be unable to determine just what particular discipline was being emphasized. This is as it should be.

Today progressive school administration requires that an earnest effort be made to sort our children on a scientific basis, so that group instruction may still be consistent with recognition of the fact that as regards physical and mental traits one group differs widely from another. Up to the present perhaps the greatest waste in education has been due to the crude classification of pupils. A vast amount of time, energy, and money is wasted whenever masses of children are grouped without regard to those physical and mental characteristics which individualize them and yet which, when properly recognized and made the basis of grouping, permit class instruction to be carried on very profitably.—W. L. Ettinger, Supt. of Schools, New York City.

#### Prompt Notice of Change of Address.

Those of our subscribers who had their addresses changed during the summer months are requested to notify us promptly, giving both the new and old addresses, in order that regular delivery may be assured.

## For The Story Hour

### THE ADORABLE SISTER ALICIA.

Fourth of the Series.

#### THE REWARD OF DUTY.

By Gilbert Guest.

In the dark chapel the little red light played on the door of the tabernacle and made it glow with warmth. One Sister knelt under the lamp and prayed and listened. For what did she wait?

The "Adorable" had learned in her long life as a Religious that the lover of Christ must suffer. And the keenest suffering of the one that loves is the doubt not of the thing or evil done, but "the good left undone". Such was the pressure of the cross as the "Adorable" knelt and prayed.

A dying brother, dying at a distance, an imperative call from home, sickness in the school, brought in by a new girl, threatening to close for a time the Academy, an anxious over-burdened faculty—and her duty.

Her dying brother, her chum of long ago—next to the mother, her best beloved—the one who shared with her in childhood in all the little scrapes that age is heir to—the brother who was to her youth a shield and a guide, the brother who made her his confidante in the one great period of a noble man's life, when he purely loves a pure woman—that brother was dying far away. Her mother's need—her aged father's worshiping reliance on her, the eldest daughter of a large family, so many years since she had seen them all. Surely it would be only right and just to go. Her Superior when she gave her the message had said:

"You will want to go, Sister? You will reach there in time, they say." But the "Adorable" remembered, as she recalled this kind permission, that her Superior's face was drawn, and her voice was anxious. But why, in the pressure of this urgent need, must the "Adorable" remember this?—her brother was dying. The movement of a habit, a quick footfall, an agitated whisper in the dark: "Sister, dear, Sister Lucy has caught it from Laura Stevens."

Hastily rising and following the Sister, Sister Alicia left the chapel. At the door her Superior was talking in a low tone to the nervous Directress. Sister Alicia caught:

"Don't be so fearful, dear. The Health Officer has just told me if we can assure him that Laura has not been in class, he will not quarantine the House, but of course for a time all who were near her must be isolated. She was not in class?"

"No, Mother, she was not in class, although she looked the picture of health the night she came. I heard her complain of a headache, so believing the trouble to be the result of her long journey, I kept her in bed, and was about to send her to class when the trouble started."

"Then you did not have her examined by Dr. Browning before receiving her?" (A precautionary custom at St. Bernard's.) The Superior's voice was stern.

"No, Mother, I tell you she had all the appearance of health."

(Continued on Page 314)



# The Drawing Master

## How every Teacher May Use the Pantagraph

### QUESTIONS

#### ASKED and ANSWERED

Concerning the Use and Value of the *Drawing Master* in the Schoolroom

**Q.** How practical is the *Drawing Master*?

**A.** Your blackboard is of little value except as you use it. The *Drawing Master* increases its use 100-fold, as the accompanying illustrations show.

**Q.** Is a knowledge of Art, or ability to draw, necessary in using the *Drawing Master*?

**A.** No. Any teacher or pupil, with very little practice can use the *Drawing Master* for blackboard enlargements. Its use is simplicity itself.

**Q.** What is its greatest advantage?

**A.** Very few teachers or pupils are able to draw free-hand. The *Drawing Master* enables you to outline any subject, map or other illustration, in absolutely correct proportion, upon the blackboard, something that cannot be done free-hand, yet this is possible with the *Drawing Master* regardless of the ability or skill of either teacher or pupil.

**Q.** Will it save the teacher's time?

**A.** Yes, indeed. A map may be traced from a geography and outlined upon the blackboard, to nearly 3 feet in size, in less than two minutes. The teacher's time is further saved because the pupil can easily make these enlargements for her.

**Q.** How often can it be used?

**A.** The *Drawing Master* can be used by the teacher every day in nearly every subject taught.

**Q.** How will the use of the *Drawing Master* aid in my Class Work?

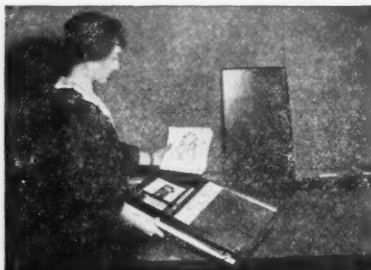
**A.** Every educator endorses visual education. Pictures explain when words fail. They catch and hold the interest of every pupil, making the teacher's work easier.

**Q.** Is the *Drawing Master* Outfit accurate in its work?

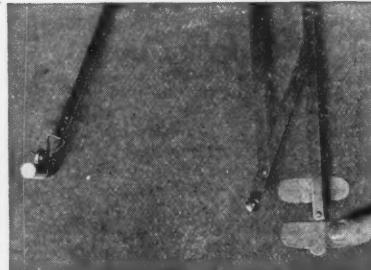
**A.** The *Drawing Master* Pantagraph is all metal, non-breakable, and rust-proof. It operates quickly and easily with chalk, pencil or ink pencil, as desired. It is extremely accurate and easy to operate.

**Q.** How large an illustration will the *Drawing Master* make?

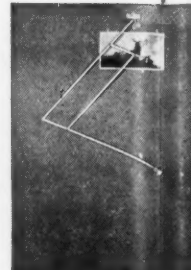
**A.** The *Drawing Master* enlarges illustrations upon the blackboard up to 32-inches square. In conjunction with the Junior Membership Board, any picture, even less than 3 x 3 inches, can be enlarged to this size upon the blackboard, or upon paper for posters, etc.



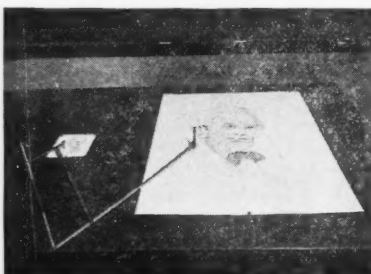
The *Drawing Master* Blackboard Outfit is sent, subject to 'thirty Days' Trial. The Teacher is able in this way to try it in her work and keeps it only when thoroughly satisfied with the results it accomplishes for her.



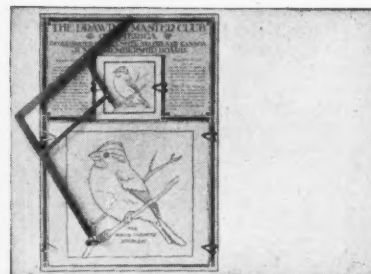
Upon opening the box, read carefully the suggestions as to its use. Place the adhesive tape across the feet of the Pantagraph against the blackboard and it is ready for use.



The feet of the Pantagraph are attached to the TOP or SIDE of the blackboard, depending upon its length, as above.



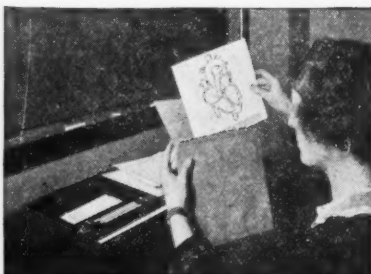
The *Drawing Master* Pantagraph adheres to any surface. It may be used by the teacher or student upon the top of a desk as well as on the blackboard. This is particularly desirable in making charts or posters for school decoration.



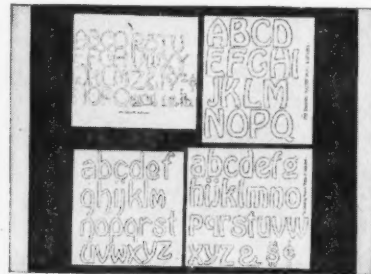
In the *Drawing Master* Outfit, you will find the JUNIOR MEMBERSHIP BOARD, upon which small illustrations up to 3-inches by 3-inches can be enlarged easily and quickly to charts of standard size (8-inches by 8-inches), a more suitable size both for filing and enlarging upon the blackboard.



The 8-inch by 8-inch illustration is placed with two small blackboards, ready for proper size for class use, 16-inches square.



A special indexed Portfolio is included in the *Drawing Master* Outfit enabling the teacher to keep her service charts always quickly available for use. In this file, pictures on every school subject may be placed, ready for instant reference.



In the *Drawing Master* School Outfit, there is included a large number of class room illustrations on educational subjects, picture stories, etc., suitable for various grades as desired. The Alphabet Cards, as shown here, are also of exceptional value to every teacher for enlarging mottoes, quotations, etc., in attractive and decorative manner.



Students eagerly compete in using the Junior Membership Board, frequently permit their home as an award for School Clubs are formed and sell pictures, which in both acquiring and using the Outfit in the school.

Watch for announcement in the next issue of Catholic School Journal of the National Picture and Poster Prize Contest. Every school eligible.

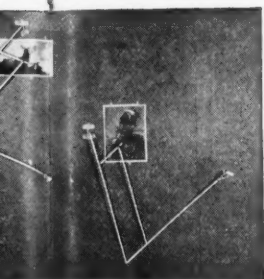
The *Drawing Master* will help your students to win one of the many prizes to be offered.

To appreciate the unlimited usefulness of the *Drawing Master*, Only to Try It Out in Your Own School. \$5.00 Complete Service Outfit will be sent to a number of outfits available for this purpose. Send in your coupon at once.

The *Drawing Master* Club of America  
INCORPORATED IN THE UNITED STATES AND CANADA

# r in the School Room

## ph to Obtain Quick Results in Visual Instruction



The Pantograph should be placed at the SIDE of the picture to be enlarged, upon its length or width as shown



Pupils as well as teachers are eager to use the Drawing Master. Pictures convey instantly the message of a lesson, when lengthy verbal descriptions often merely confuse. Boys and girls quickly become very efficient in putting illustrations on the blackboard with the Drawing Master, thus saving the teacher's time.



Your Catholic School Journal and other school publications or current magazines contain endless illustrations of great educational value. Many of them can be held against the blackboard and the illustration quickly enlarged so that all the pupils may see it.



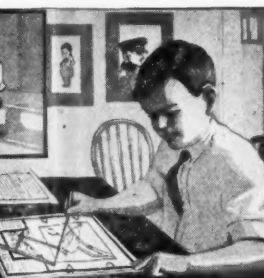
Any 8-inch illustration is then quickly enlarged by two small strips of tape on the blackboard, ready for instant enlargement to any size for class use, even as large as 32 inches.



Frequently the teacher likes to use a text book illustration upon the blackboard. Without defacing or marking up her book in any way, the Drawing Master Outfit enables her to transfer the desired illustration, by means of carbon paper and tracing pencil, and have it ready for blackboard use.



Any map thus traced off can be placed against the blackboard with two small pieces of adhesive tape and quickly enlarged with the Drawing Master for class use.



Pupils eagerly compete for the privilege of using the Drawing Master. Junior Membership Board. Teachers permit their students to use it at their own expense for good scholarship. Local clubs are formed by the pupils to make drawings, which further aids the teacher in her work and using the Drawing Master in the school.



The \$10.00 Drawing Master Outfit, complete with box De Luxe. This outfit is the Club's Special Equipment, designed to be complete in every way, with water colors, wax crayons, color pencils, etc. Price \$10.00.



This Outfit is complete in every way for practical school purposes. We recommend this outfit for the thirty day FREE trial because it answers all requirements. Price \$5.00.

Q. Does the Drawing Master Club of America furnish additional subjects for schoolroom illustration?

A. The School Service Division of the Club is in position to furnish teachers with charts on any subject desired, at purely nominal cost. This is in addition to the large number of Service Charts included in the original outfit.

Q. Does this Service apply to all ages and grades taught?

A. The Service includes every grade taught. The illustrations are the best and the most representative on the subjects available, having the approval of competent school authorities so that the pupil receives the best possible conception pictorially of each subject.

Q. Does this Service include descriptive matter?

A. On the back of each illustrative chart is an accurate description which materially assists the teacher in her classroom work.

Q. Does the Drawing Master Club of America have any plan for assisting the teacher to obtain the outfit?

A. The Drawing Master Outfit is sent, subject to thirty day inspection and trial. Where a school appropriation of \$5.00 is not available, the Club will gladly suggest to you several plans for acquiring the outfit, the details of which will be forwarded to you, upon request.

Q. Will the Drawing Master aid me in making my Schoolroom more attractive?

A. The teacher, her pupils and outside friends find the Drawing Master Outfit of endless pleasure and inspiration in making beautiful posters. These, hung in the schoolroom, are of great value educationally and pictorially—an inspiration to each student to do better work.

Q. Does the Drawing Master teach one to Draw?

A. This must not in any way be confused with the purpose of the Outfit, which is to aid the teacher, and save her time in illustrative blackboard work.

Try it for thirty days, and then judge for yourself.

For the usefulness of the **Drawing Master Outfit**, you Need Your Own Schoolroom. Either the \$10.00 De Luxe, or the Standard will be sent you for Thirty Day's Trial. As the usefulness for this purpose is limited, it is important that you

**Club of America, National Bldg, Cleveland, Ohio**  
UNITED STATES AND CANADA. AFFILIATED WITH "THE NATIONAL SCHOOL CLUB"

THE DRAWING MASTER CLUB OF AMERICA,  
National Bldg., Cleveland, O.

C.S.J. Dec. 22

Gentlemen:—

You may send me for Thirty Days' Free Trial the ☐ \$10. ☐ \$5. Drawing Master School Outfit and Pictorial Service. I shall be glad to try it on our blackboard and, if at the end of that time it has proven of value to me, I will remit for it; otherwise I will return the outfit complete.

Teacher's Name .....

School.....Mailing Address.....

Names of two pupils in teacher's own room most interested in drawing.

Name.....Address.....

Name.....Address.....



## THE ADORABLE SISTER ALICIA

(Continued from Page 311)

"Don't trust appearances again, dear." The Mother's voice was kinder. "Well, Sister Lucy has to go with Laura to the hospital tonight." Turning to Sister Alicia: "Sister, will you see to it that the halls are empty when the doctors bring down the patients? In about twenty minutes the ambulance will be here. Keep all the girls—oh!" A sudden thought. "Oh, my child! How thoughtless of me!—your train!"

"Time enough, Mother," bravely smiled Sister Alicia. The train leaves at twelve.

"Did you say Sister Lucy, Mother?" asked the worried Directress. "Oh, who will fill her place? The opening of that new mission this year has so crippled us that we have no one to fill in with. Two study hours without a Prefect—"

"I know," answered the Superior gently, "this sickness will add to your burden, especially as we are not certain how many more cases may develop, but don't let us 'borrow trouble.'" A whimsical smile of humor. "You forget the Old Guard, dear. I shall take the study hour."

Sister Alicia, prompt to obey, because of her anxiety, had lingered, and as she took in the generous self-sacrifice of her Superior, and looked at the gentle, deeply-lined face, and realized the offer to fill the vacancy was made with a determination to do it—the Superior being undeterred by the fact that she was carrying then more than her share, Sister Alicia made a resolution.

"Mother, I will take Sister Lucy's study hours. I am free then." A look of surprise from both.

"But your brother," anxiously suggested the Superior.

"I leave him in God's hands," choked the "Adorable", and sped up the stairs.

With the recognition of the saint in the other, the old Superior grew young with the joy of God's added glory. After a carefully written Night-Letter had been despatched to her home, Sister Alicia went to her accustomed tryst at the foot of the altar. But when, the next day the answer to her Night-Letter came, and she read: "For a minute he seemed crushed, but rallying said with his brave smile: 'She is a good Catholic, God bless her,'" the cross seemed more than the "Adorable" could carry.

But carry it she did. Her own share of class-work with the two study-hours and recreation, not much time left over for retrospection, or to condone with herself, or self to congratulate self. Ah, that was the agony of it—a steady, never-ceasing undercurrent of anxiety in all this ceaseless activity. Only the initiated, only the lovers of the cross, could understand that trial; but the ever-watchful eye of her loving Superior saw and understood through what this loved daughter of hers was passing; saw, prayed—but was silent.

The Directress, self-centered in the success of St. Bernard's, was sometimes, in dealing with individual teachers, strangely obtuse, as evidenced, one morning when Sister Alicia, preoccupied in home thoughts, ran across the older Sister's path. The latter stopped her with:

"Sister Alicia, Sister Gonzaga," (the Sister in charge of the pantry,) "tells me one of your pupils

is in serious trouble." Sister Alicia heard the words, but did not absorb their meaning, and absently answered "Yes."

"Yes, you say? Why it seems to me, Sister, you ought to show more interest in the case."

The "Adorable" woke up with a spirit of resentment. There are troubles of heart and soul so sensitive that an unsympathetic word hurts as a fresh cut stings a new wound—the thought uppermost in her mind was: "I gave up going home, in order to stay to help the Academy." An aspiration, and a serious-looking teacher was respectful attention.

"Milly Dempsey has stolen four fresh pies from the lunch-pantry." Milly Dempsey steal? Her hot-headed, honest Milly, steal?—the thought was an absurdity. The "Adorable" laughed. 'Twas no laughing matter. The Directress thought a Sub-Graduate should know how to discipline her appetite, not to speak of dishonesty—'twas no time for any girl to over-eat. Certainly if Milly had eaten four pies, not even the "Adorable" could give bond for the condition of Milly's interior. "But the proof?" she asked.

"The proof," answered the Directress, "is a very strong one, a no less object than Milly Dempsey's red sweater under the table of the lunch-pantry and four fresh pies missing."

Controlling a strong inclination to mirth, carefully keeping her dancing eyes on the floor, the "Adorable" respectfully informed the Directress that she would investigate the matter.

When, towards the close of the day, a much-disturbed young Sub-Graduate stood before her beloved teacher—the investigation got no further than indignant denials of all knowledge of missing pies and missing sweaters.

"I just despise eating pies, I mean, Sister, I do not relish them. Why should I take them?"

"For others, Milly?" A gentle suggestion. A choking, indignant girl turned abruptly from the "Adorable".

"Milly, control yourself. I did not accuse you of taking them."

"You might just as well."

"Not at all, but you might just as well stop these heroics, and let your common sense act. If you did not take the pies, how did your sweater get there?"

"Oh, I suppose I wiped the pie-plate with it, and threw it under the table."

"Milly, I asked you a sensible question. Give me a sensible reply. Who put it there?"

"I suppose someone threw it there."

"What object could she have?"

"Oh, I do not know, Sister. Please tell me that you know I'm honest."

"I may tell you, dear, I'm morally certain you're honest, but we must first be able to tell when and where you wore the sweater." All self-examination failed to reveal when the red sweater had enfolded Milly's round form. The investigation continued in the classroom the next morning, that is, a few moments customarily given after recitation to recreation, was taken up in court proceedings. The girls all seemed as one of the M. T. E. grammatically asserted: "not to know a thing about no-



body." The only possible clue came from Mamie Squiggs, whose memory still rankled over the Captain's sharp reprimand to work and play ball.

"Well, if Milly didn't take the pies, I do not know or see of what use is circumstantial evidence." A keen glance from the "Adorable".

A stern "Circumstantial evidence, Mamie, has often hung the innocent." A bold look, then the girl's eyelids quivered and fell, nor did it escape the vigilant teacher that Ethel Black, a timid girl, but a great admirer of Mamie Squiggs, seemed very much disturbed.

The class being dismissed, Ethel was detained to help Sister in tidying the teacher's desk. Very kind, because she was sorry for the girl, feeling intuitively Ethel, if not guilty, was in possession of the secret, the "Adorable" led her to talk. Delighted as the girl surely would have been at this "wonderful" opportunity, to get close to Sister Alicia, had her conscience been at ease, her nervousness was so painful, that after a little while, she was dismissed with the gentle admonition to pray that Milly might be exonerated from blame.

Left to herself, Sister Alicia's thoughts unbidden reverted to her beloved brother, but her painful anxiety was put to flight by the quick entrance of the Directress.

"Did you find out about those pies, Sister? No? Well, something must be done. Here is Mildred Blair with the complaint that five dollars she put in her desk in the study-hall have disappeared. Four pies, then five dollars. Where will it all end?"

"I took the five dollars," quietly replied the "Adorable".

"You did!" A breath of relief. "Why not inform the owner when you took them, Sister?" The "Adorable" showed her dimples.

"Twas a case of an opportunity, Sister, and I seized it. Mildred is very careless and frequently misplaces things, causing quite a bit of disorder. I—"

The Directress smiled in return.

"You thought you would teach her a lesson? Very good, but that pie incident, although apparently trivial is serious, because of the doubt as on whom to place the misdeed."

Assuring her that she would do her best, the "Adorable" asked her if there were any new cases of sickness. The Directress gravely answered:

"Three children in the Primary who happened to be in the Dormitory when Laura came, (I can not understand what they were doing in the Senior's Department,) have a slight temperature and I sent them to the Infirmary."

Leaving the Directress, Sister Alicia descended the stairs to the classroom, when high treble voices, nearby, arrested her.

"I saw her—yes, I did—she done it." The speaker was one of the Juniors, little Ruthie, a great chatterbox.

Smiling to herself at the place the gossips had ensconced themselves, away in a hall niche, back of the heavy blue curtains of the shrine of the Blessed Mother, Sister was about to pass on without noticing the breach of discipline, talking on the stairs, when Milly's name aroused her interest.

"Twas so, Milly Dempsey's sweater. Doesn't she often give it to me to hold till she comes back

from the ball playing?"

"Oh, Ruthie, you make me tired. I guess I've held some sweaters in my life, and red ones ain't no novelty."

"Who said they were? It ain't right of you to be so sassy so near the Blessed Mother."

A hush, then a giggle, and then a third little treble said:

"Ain't it funny for us to be hiding under her mantle, just like the Ursulas?"

"Lines, you mean Ursulines. 'Tisn't a mantle, neither. 'Tis curtains. Who was holding Milly's sweater?"

"Why Mamie Squiggs. I seen her with four pies, one on top of the other, and Ethel Black trying to hold her back."

"Hold her back? Wha twas the matter with her back?"

"Nothing, Silly, Ethel told Mamie not to throw Milly's sweater under the table, but she done it. I saw her."

"And where in under the sun were you, Ruthie?"

"I was hiding outside, behind the open shutters, playing hide-and-seek."

Leaving the prattlers to their gossip, Sister Alicia went on her way.

When the opportune moment came in the class work, the "Adorable" said:

"My dear girls, I should like to hear your reasons for studying Ethics. You may tell me that that study is not elective in a Catholic school. That is true. 'Tis one of the requisites for the Academic Course. Why is it an essential for Graduation? Well, Mary?"

"Because it teaches the laws of right living."

"Good answer. What is the object of studying the laws of right living?" A pause. The class was thinking; not all on the lines of the questioning. The older ones were puzzling as to the reason that was back of the questioning.

"Milly?"

"I suppose, Sister, we are studying these laws to make them part of our living."

"Very good. What would be the object of studying anything, if it were not to help us towards right living? Do you know, girls, I am afraid there are some of the members of this class that lose sight of this principle. The pie episode has become history, but the takers of those pies are still unknown."

All eyes turned to Milly, some smilingly, some in sympathy, and some harder still, in questioning. Milly's eyes were alight, but she remained silent.

"I am morally certain that with some of you, the laws of Ethics are not always actively practised in your daily lives. One of the laws of the courtroom is that the criminal does not plead guilty till proven so—but one of the laws of truthfulness is—" She hesitated; her gaze went round the class and finally rested on Mamie Squiggs. Rising with blazing cheeks but defiant eyes, the girl stammered:

"All the truth all the time is socially hurtful." The "Adorable" gasped, but the class giggled.

"You are giving me the negative side of truthfulness, Mamie. Please define the positive side. Well? What are the subdivisions of that chapter? Well?"

"I forget them," said Mamie, quickly taking her seat.

"Anyone?" questioned the "Adorable". "Well, Helen?"

"Responsibilities of Possessing Truth, Obligations of Seeking Truth, and—and—Duty of Communicating Truth, and—" hesitatingly.

"That will do, dear. 'Duty of Communicating Truth', and what is very apropos of the subject, one of you, being under suspicion is 'this duty may be one of justice'. Ethel, can you give that?"

Ethel standing in great agitation, stammered and stumbled through the paragraph till reaching "it may happen that by some mistake a serious punishment will be meted out to an innocent person", broke down.

Pitying the weakness of the girl, the "Adorable" signed to her to be seated, and then continued: "You are fairly conversant with your Ethics. See that you practice the laws therein, and please have courage to do the right thing. Do not allow an innocent person to be thought guilty of even the misdemeanor of stealing pies. The greater evil is knowing the guilty one and not remembering 'the duty of Truthfulness' in this case, 'may be one of Justice'."

That night kneeling humbly at the side of a teacher, all motherly tenderness, Ethel Black sobbed out her part of the story, and as confession often makes brave the cowardly, gave the "Adorable" permission to tell the facts to the class. A simple announcement to the effect that Milly was innocent because of the "Duty of Justice" being done by one of the girls, the incident painful in its results to some, became a thing of the past.

After this little bit of school excitement, the "Adorable" had more time to allow her thoughts to wander home. The letters without any reason had entirely ceased, even her last telegram sent three days before, remained unanswered. What did it mean? Surely they would notify her if he had died. The silence seemed almost unkind. Was it possible that his sufferings had so increased they had no time to notify her? To add to her pain, the Sisters, loving in their sympathy, were constantly asking her:

"Any word from home? Is he better? Is he worse? It seems strange that they do not write."

One day when the uncertainty became as agony, she rushed to the chapel, and prayed:

"Dear Lord, for many years I have tried to bow to your Will. You know my heart, my temptations, you know how impetuous and impatient I am. Now in this long trial I know if I were a saint, I would be patient, but dear Lord, I am only your Sister Alicia. I crave a little indulgence, just one word from home—" she hesitated, then added brokenly, "Thy Will."

The Superior, owing to business, was often obliged to be whole days absent from the Academy, but as anxious on the subject of Sister Alicia's brother as was the "Adorable" herself, had left word with the Directress that if a telegram addressed to Sister Alicia should come when she, the Superior, was not at the Academy, the message should be given unopened to Sister Alicia.

Just as she was about to enter her classroom one morning, trying bravely to look buoyant and to smile gaily, the telegram was handed to her.

Standing outside the door of the classroom, she frantically prayed for courage.

"Remember, dear Lord, even if I sorrow, I want to do Your Will." Then she opened and read:

"He is better. The Doctor says he will recover."

Her first impulse in her agony of joy and gratitude, was to rush to the altar steps, but remembering her duty was the class, she rapturously kissed the telegram, murmuring:

"Oh, dear Lord, never outdone in generosity." And entered the room.

Accustomed to the quiet enthusiasm with which the "Adorable" always handled her classes, the girls marveled at the ecstasy of joy that seemed to possess their teacher that morning, and their wonder was still more increased, as in giving them a little instruction, she said:

"Remember, the prayer of **faith** is always answered. In that beautiful Gospel, the ruler said: 'Lord come down before my son die', and Jesus saith to him: 'Go thy way, thy son liveth'. The man believed, and his son was cured from that hour, and because he believed, God repaid that belief. Oh, girls, He is never outdone in generosity."

#### CURRENT EDUCATIONAL NOTES.

(Continued from Page 298)

anything but the modesty so eloquently dwelt upon by the preacher. He continues:

"There was a strange inconsistency between the words of the priest and the actions of these youngsters. It is all very well to proclaim modesty by word of mouth, but you can preach until you are blue in the face and will accomplish nothing if children are permitted and encouraged to do those very things which will inevitably kill every instinct of modesty which they have. Money is necessary to further the work of religion, but it is not so necessary that it should be obtained at the expense of even the slightest loss of that great and commendable virtue of womanhood, modesty. The use of children to solicit funds for charitable purposes is becoming too common and is quickly growing into an evil which it will take much labor to cure."

The evil is being recognized. At least one board of charities has expressed its disapproval of this means of raking in the pennies. It would be well for our school authorities generally to do likewise. I know of a man who, thus approached by a young lady, calmly raised his hat and softly inquired: "I beg your pardon; have we been introduced?"

#### Precept for Boys.

A very successful teacher of boys gave six "remembers" to his pupils:

First—That a quiet voice, courtesy and kind acts are as essential to the part in the world of a gentleman as that of a gentlewoman.

Second—That roughness, blustering, and even foolhardiness are not manliness. The most firm and courageous men have usually been the most gentle.

Third—That muscular strength is not health.

Fourth—That a brain crammed only with facts is not necessarily a wise one.

Fifth—That the labor impossible to the boy of 14 will be easy to the man of 20.

Sixth—That the best capital for a boy is not money, but a love for work, simple tastes and a heart loyal to his friends and his God.

# ALGEBRA IN THE FIRST YEAR HIGH SCHOOL.

(Continued from Page 303)

some drill and questioning on the part of the teacher, one of the pupils at the dictation of the others could write on the board a list of variables which could be graphed as temperature, population, cost of a product, increase or decrease in weight, a pupil's own marks from month to month, the temperature of a patient in a sick room, the changes in the position of a ball in a football game, some physical and geometrical formulas and so on.

Graphs should not only be constructed, but they should also be interpreted. Where both an algebraic and a graphical solution are possible, both should be used, one as a check on the other. In simultaneous equations of two unknown quantities, it will prove interesting to the pupil to find that he can use a graphic solution as a check to his algebraic solution, and he will get by this means a clearer idea of the meaning of "roots". Two or more curves in the same drawing will show the comparisons between variations of different quantities, and these curves if drawn with pencils of different colors, will prove attractive as well as useful. The teacher should insist on neatness and accuracy in all graph work, and should make a wall display of most creditable graphs to stimulate careless workers to better work. Pupils should be encouraged to search for graphs in the daily papers, to cut out and to bring them to the classroom.

There is perhaps no better way to lay a foundation for interest than to give the pupils speed and skill in mechanical operations. Once they become masters of this "dry work", interest may be aroused in problems. All children like puzzles. We surely remember our delight in that page of any current magazine which contained enigmas, acrostics and similar matter. Children can be trained to be eager for correct answers which they themselves will check before offering for inspection. Neatness should be exacted. The teacher would do well to work out problems and hang them up as "samples" for her class to follow. Side steps should be required, and marks should be deducted for the omission of these. There should be considerable use of the board by the pupil as well as by the teacher.

Occasional references should be made to noted mathematicians when they have a bearing on the work, and trips to encyclopedias should be suggested and encouraged. Durell's School Algebra contains a short history of elementary algebra that could be used to advantage in creating interest. The history of the algebraic symbols is especially interesting, and on page 459 there is a general illustration which serves to show the principal steps in the evolution of these symbols and which will make it evident to the pupils that the pioneers in algebra figuratively blazed paths which the modern school boy and the modern school girl tread with comparative ease. A small mathematical library might be collected and once during the year different topics might be assigned to the pupils and essays required in the same. These topics could be biographical or historical. Ball's History of Mathematics and Cajorie's History of Elementary Mathe-

matics contain interesting accounts of eminent mathematicians. Ball's Primer of Mathematics has brief but satisfactory sketches of noted men, and these will prove agreeable reading to the young and enthusiastic mathematician. In H. J. Mozan's Women in Science is a chapter on "Women in Mathematics", which starts out with a quotation from Kant: "All abstract speculations, all knowledge which is dry, however useful it may be, must be abandoned to the laborious and solid mind of man. . . . For this reason women will never learn geometry." Certainly the chapter does not uphold the quotation. As early as 200 A. D. some Greek women excelled in mathematics when knowledge of the subject was by no means widespread. There is a delightful account of Maria Gaetani Agnesi, born in Milan in 1718. At the age of twenty she started two large quarto volumes on the differential and the integral calculus. By Pope Benedict XIV she was appointed professor of mathematics in the University of Bologna. At the age of thirty she retired from public life and devoted herself to a life of charity which ended in her eighty-first year. What might she not have done in mathematics had she continued her work! But we may also add what good might have been lost to souls and glory to God!

Attention should be drawn to the fact that the work in mathematics does not consist entirely in "doing sums" and "solving problems". We have magnificent buildings in which we live or which we may visit, wonderful churches with their dim aisles and Gothic or Romanesque architecture where the soul may pour forth the praises of God and ask His help, the long tunneled subways whose cars speed us to our destination, the elevated roads thundering beneath their iron weight, the great bridges spanning the river—all bearing testimony to the practical utility of mathematics and to the noble results of its so-called drudgery. Music and poetry, sculpture and painting can be invoked to bear us out, and pupils can be brought to realize that so much beauty is allied and strongly allied to that stern task-master mathematics, in which algebra does no small share of the work. All this entertaining data and some sketches of learned mathematicians could be embodied in brief lectures spread throughout the course.

Last but not least, let the teacher bring to her work daily preparation, enthusiasm, and patience. Let her not be satisfied to treat her subject this year just as she did last year, but let her try to have methods suited to the capacity of her pupils and to the advances in mathematics. These methods should be "live", an improvement on preceding methods, and the best to be had. Her fund of patience should approach the inexhaustible and be poured out over the brain cells of the duller portion of her flock. Finally, as a Catholic teacher, prayer should be her great helper and an earnest but not too evident effort should be made to bring God into her work by tactful references to His greatness and His power displayed in the working of man's intellect in the subject which she is handling for His greater honor and glory.

Information regarding any article or textbook not advertised in these columns may be had by writing to our Subscribers' Free Service Department, care The Catholic School Journal, Milwaukee, Wis.



## C. E. A.'s 19th ANNUAL REPORT.

The Bulletin of the Catholic Educational Association for November, 1922, is an octavo volume of 564 pages, well worthy of permanent binding and a place in every teacher's library. It is given over to a detailed report of the proceedings and addresses at the Nineteenth Annual Meeting of the Association, held at Philadelphia last June, with an index thereto, and comprises a valuable body of information on subjects relating to pedagogy and current aspects of Catholic education in America.

Among the papers read and discussed in the Parish School Department likely to interest the teaching body professionally were: "The Project Method", by Rev. William Schmitt; "Vitalizing the Work in English", by Rev. Joseph M. O'Hara; "The Development of the Thinking Power in Children", by Rev. Edward B. Jordan, and "Tests and Examinations", by Brother John A. Waldron, S. M. In the same Department there were also thoughtful papers on "Aims and Purposes in Teaching Religion", by Rev. Joseph V. McClancy, and "Bible Study and Church History in the Religion Course", by Rev. William F. Lawlor.

Following are the titles of the papers read before the Department of Colleges and Secondary Schools: "Our Endowment of Consecrated Lives", by the new President of Marquette University, Milwaukee, Rev. Albert C. Fox, S. J.; "Cultivating the Use of the Library", by Rev. Paul J. Folk, C. S. C.; "College Standardization", by Samuel Paul Capen, Ph. D.; "Factors Which Make For College Efficiency", by Adam Leroy Jones, Ph. D.; "The Academic and Professional Preparation of College Teachers", by Brother Thomas, F. S. C.; "Laboratory Equipment in the Standardized College", by Rev. Daniel J. McHugh, C. M.; "A Catholic Index to Periodicals", by William Stetson Merrill, A. B.; "Music in College", by Rev. Joseph F. Kelly, Mus. D.

In the Superintendents' Section, a paper on "The Place of the Lay Teacher in Parish Schools", by Rev. Michael J. Larkin, and another on "The Organization of Diocesan Examinations", by Rev. Charles F. McEvoy, as well as very thoughtful, practical papers on "Methods of Supervising Grade Teachers", by Rev. Ralph L. Hayes, D. D., and "Teaching Pedagogy to Seminarians", by Rev. Augustine F. Hickey, were listened to with marked attention. "Advertising the Work and Worth of Catholic Education", was the title of an address by Rev. Joseph V. S. McClancy which was discussed by Rev. J. P. Clune and Rev. Joseph A. Dunney.

At the meeting of the local teachers, Rev. F. Joseph Kelly, Mus. D., spoke of "The Training of the Child Voice in Our Schools", observing that all children have some natural ability to sing and to use their voices in the right way, and the majority may be taught to sing well if proper pains and care are taken. It is only through incorrect suggestion or unnatural use of the voice, said Dr. Kelly, that a child will sing in any other than the correct way; yet the Doctor averred that "the system of vocal training generally in vogue in our schools has been such that many a voice has been ruined by the strain that has been put upon it". The great mistake of teachers, he pointed out, is trying to secure strength and power at the expense of quality and sweetness. The importance of singing softly does not seem to suggest itself to some teachers, especially to those who are continually telling children to "sing out". He insisted that the soft head-tones of the child voice should be used at all times, that the teacher should watch carefully that no coarse and throaty tone appears. A sentence from his discourse containing much, and easy to remember, is: "The foundation of correct training of the child voice rests on these two principles: a light soft tone, and sung in a thin or head register".

One of the important addresses at the general meeting was made by Rev. George J. Johnson, Ph. D., of the Catholic University of America, on "Principles of Standardization". He said: "The time is ripe for a positive, constructive programme. If we distrust the standards that are imposed from without, then ought we standardize from within. Two things are certain—standardization is necessary and standardization has its dangers. Hence the folly of drifting; hence the peril of compromise. The time is ripe for Catholic educational leadership to assert itself, to the end that confusion may be dispelled, that fear may be eliminated, that our schools may go forward

with the confidence that is justified by splendid traditions and their exalted mission."

The report is so full of such suggestive material on such a variety of subjects that in making selections it is difficult to accord cheerful acquiescence to the limitations of space. One of the timely utterances brought forth in the discussions while the Parish School Department was in session came from Rev. Joseph A. Dunney, who said: "The general public does not yet know the facts of Catholic education, resting as it does on the democratic principle of freedom of education. The truly thoughtful are not in doubt as to this, but the truly thoughtful are a small minority. It is with the big majority of our countrymen we have to concern ourselves and be at pains to enlighten and convince. They know partially or incorrectly those few facts which they have in hand. Our duty then is to put them straight in this matter, have them look fairly on our side of this question, and use the retort courteous or the reproof valiant as need may be. We should be ever ready to produce such evidence as will put the public's doubts at rest; we should spread before them specific instances of the work and worth of Catholic schools: what they stand for: law, order, obedience, service in peace and war; and we should label the libels and have at hand a ready defense of our principles, and along with this an abundance of unassailable facts and specifications wherewith to support what we assert. Not that we are to go out for the sake of mere ostentation or to seek notoriety. Far be those things from us in our enterprise of education. On the other hand, there are times when to rest in seclusion aloof from the public would be to court deeper opposition and encourage the calumniator. \* \* \* Now I am convinced that however much the press or the pamphlet or the superintendent's report may broadcast the work and worth of Catholic education, there is still a far more potent publicity. That is talk. A keen observer of men and things declares truly that the only real public opinion is that which is uttered in private—the public opinion which is a mass of private opinion. It is the products of the Catholic school, their parents, friends, companions, who make this mass of effective private opinion as to the work and the worth of the Catholic school. Alongside them the manufacturers of public opinion are quite helpless and ultimately ineffectual. Adverse critics make no indelible impression on the estimation of thoughtful observers, whether Catholic or non-Catholic, who see the work of our educational system in the quality of the stuff it produces."

## TEACHING PUPILS TO THINK.

By Brother Bernardine, F. S. C.

What teacher in the Grades, High School or College is there whose daily experience in the classroom does not give proof beyond question that there is more of fact than fiction in the oft recurring plaint, "If I could only get them to think".

That doleful note with its implied message of shattered hopes and fruitless efforts is heard wherever teachers meet in heart-to-heart converse and speak out some "thoughts that lie too deep for words".

"If I could only get them to think". That dismal refrain, dispiriting tho' it may sound, when detached from its proper setting in the threnody of the teachers' grievances, is, in reality, a striking commentary on one of the greatest truths of pedagogical science, namely, that right thinking is the all important element in the teaching and learning of every subject listed in the school curriculum.

All the authorities in the field of pedagogical science as in that of philosophy itself are agreed that right thinking is the chief factor in the development of intellectual power. They are a unit likewise on the proposition that the development of the personal ability to think accurately and cogently on all matters related to the moral and intellectual interests

(Continued on Page 326)

## TRAINING IN DEMOCRACY.

By Rev. Bernard X. O'Reilly.

According to Mrs. M. Louis Thomas, president of Lenox Hall, "private schools are the only possible place to get training in real democracy." She made this statement in an address at the ninth annual meeting of the society of authors in Saint Louis. The opinion coming from such a source is rather remarkable since Lenox Hall, which is situated in a suburb of Saint Louis, is what is known as a "fashionable" school, and, in using the term democracy, Mrs. Thomas referred to the social rather than to the political use of the term. She instanced as illustration of her point that in the school of which she is head there are girls from all grades of society and that neither in class or out of class is any distinction made between pupils whose parents differ in wealth or social position.

That Mrs. Thomas is correct in her assertion of the more democratic training obtainable in private schools rather than in the public school can be substantiated by very slight comparison. Mrs. Thomas, herself, referred to the easily observable fact that in the public schools are to be found among the pupils cliques and sets formed on lines of wealth or social position. There is nothing in the discipline or conduct of public schools which can prevent the formation of these undemocratic distinctions between the pupils. Perhaps it would be going too far to say that no such distinctions are noted among pupils of all private schools, but generally speaking it is against the spirit of a private school to permit the growth of undemocratic demarkation in lines of wealth or social difference. There usually prevails a spirit of unity among private school pupils that has an equalizing effect which obtains not only during school life but is carried out in after-life so that pupils of the same school always afterwards meet on that same level. This is seen in the life-long friendships founded at school and which changed circumstances of later life did not affect. This real training in democracy which Mrs. Thomas says can only be obtained in private schools is enhanced in value by the usual objective in the foundation of private schools—the inculcation of religion and morals. Real democracy is impossible without moral training which affects the relations between individuals, which gives the sanction of religion to their rights and defines their duties and obligations. In her address Mrs. Thomas refers to the fact that all the older institutions of learning in the United States were founded under the auspices of religious denominations. Our public school system, according to the plan of its originators, was to inculcate and preserve "religion, morals and knowledge". Americans of the early generation had a better conception of what was necessary for training in democracy than the present generation when they placed religion and morals first in their scheme for the education of American youth.

All that can be said of the private school in general as a training ground for real democracy applies with much greater force to the Catholic school. We find that the very fundamental principle of democracy is the first principle of Catholic education. All our boasted equality can have but one foundation—that all men were created for the one eternal

destiny. This is the first educational consideration of the Catholic school. This being so the natural sequence is that the pupil educated in the Catholic school minimizes the material differences existing between him and his fellow pupils. He learns that the worth of men is their souls, for it is impressed on him by the religious instructions he receives that to gain the whole world is not a price for his soul. The conduct of the school is in itself a lesson in democracy. The teachers have accepted poverty and not wealth as worthwhile and have sunk all social differences in membership in a religious order. The discipline of the school forbids pride as sinful and vanity as foolishness. The discipline of the Catholic school extends beyond the class-room, which is impossible in the case of the public school. It frowns on the formation of cliques and sets among the pupils. The pupils learn the real meaning of the word charity. Love of neighbor is taught as a religious duty. No motives save those springing from religion can be given for the virtue of charity and love of neighbor. Such teachings are a training in real democracy.

It may be said that in Catholic schools teachers make no distinction in regard for pupils based on wealth or social differences. The reason is obvious. The teachers have nothing to gain by making such distinctions. They cannot better their position in any way. There are no doors they seek to enter by catering to the child of wealth or social position. There is no position to which they could aspire which in their opinion is higher than that they have selected when they entered a religious order. Any favors shown a pupil is based on the ability or virtue of the pupil. It is a fact that in parochial schools there are many pupils of poor parents who pay nothing for their tuition. No one outside those in authority knows who such pupils are and their number may be much greater than is generally supposed. These pupils are not debarred from any of the classes or activities of the school. If they deserve honors, such honors are given them. If they attain distinction, the school and their teachers boast of it the same is if they had been paying pupils. This is a demonstration of real democracy impossible in the public school. So far from having a bad effect on such a pupil it serves to show that real worth rather than consideration of wealth is appreciated and acts as a training in democracy.

These considerations of a little discussed feature of Catholic and private schools are a timely offset to propaganda now being made against private schools as not in consonance with the American spirit of democracy. If for the preservation of democratic institutions of our country it is necessary that the spirit of democracy should be intensified, then our Catholic schools can rightly claim that they are a vital force in the preservation of our institutions. This is aside from the claim that we have always urged that without training in morals and religion as a part of education not only is our young generation imperilled but good government is jeopardized. This has been our complaint against the public school system. To those who advocate it as a training ground in democracy we can answer that even in this respect it does not measure up in comparison with the Catholic school system.

### Archbishop Dowling Issues Statement on Oregon School Law.

Archbishop Dowling, of St. Paul, chairman of the Education Department of the National Catholic Welfare Council, issued the following statement commenting upon the adoption in Oregon of the constitutional amendment for compulsory attendance in the public school of all children between the ages of eight and sixteen years:

#### Aims Primarily at Catholic Schools.

"The Oregon amendment, making all private instruction of children in the elementary grades illegal, is aimed primarily at Catholic parochial schools, as the bitter campaign in its behalf abundantly demonstrated. It is, however, an attack on the fundamental liberties of every citizen, and should be recognized as such, for the same intolerant spirit which prompted it is found in many other places than Oregon.

#### Denies Right of Parent.

"This law denies the right of the parent to provide adequate and suitable instruction for his children in the schools of his choice. It sanctions by implication the Soviet claim to invade the home and substitute communal for parent care. There is no argument against Communism, if this law is constitutional. It denies the right of the individual to engage in the profession of teaching in any but a State school, thus suppressing wholesome competition in a field which, without competition and criticism, will become at least sterile and may become the seed of plot and mischievous political propaganda. Moreover, it is an infringement of the liberty of conscience that has been the boast of our country, secured as we believe by our Federal Constitution and by all our State constitutions, for, while many hold that religious instruction may be adequately imparted in other than school hours and school conditions, Catholics in this country maintain that, without the school, there will be no church. For this reason they have made their sacrifices, and are prepared to make more, in order to save their children from the dangers of materialism and of irreligion. They may be right or they may be wrong in this contention; that is beside the mark. They have acted within the law and in the spirit of our nation's fundamental principles, and historic precedents.

#### American Liberty at Stake.

"Therefore, because of the injustice wrought upon their fellow Catholics in Oregon and because of the menace which this triumph of bigotry embodies for the Catholic parochial school system throughout the land, they find themselves compelled to take every legitimate means to resist this iniquitous amendment and to show that, as it is violative to the fundamental liberties of citizenship, it is of no effect. It is a contest in which all Catholics and all lovers of liberty, irrespective of creed, are deeply interested. It is a fight for freedom of conscience which we have not sought the need for which we did not dream of till this issue of majority tyranny was raised. But we do not

delude ourselves into thinking that it is going to be an easy matter to obtain victory. We know what our opponents are, how intense in their hatred, how resourceful in their attack, and with what unlimited funds they carry on their campaigns against us. Yet we are without anxiety for the result, for we have faith in the fairmindedness of our fellow citizens, and we have faith in the validity of the principles of our government, which guarantee us liberty; and we have faith in the justice with which our courts have uniformly interpreted these principles for the century and a half of our nation's existence."

As the constitutional amendment for compulsory attendance in the public schools does not go into effect until 1926, the private schools have nearly four years to adjust their affairs and prepare to abandon their work in the elementary field. There is, however, no disposition on the part of the Catholic schools or of the Protestant or non-denominational schools to accept the measure without an appeal to the courts. Most Rev. Archbishop Christie has announced that "plans are being formulated to test immediately the constitutionality of the act", and inquiry among the other groups interested in private elementary education shows a similar disposition.

#### Michigan School Issue to Court.

The so-called "Public School Defense League" has begun proceedings to compel the Secretary of State to permit the submission of the constitutional amendment, closing all religious and private schools in the State, at the election next Spring.

Secretary of State De Laud ruled some time ago that the petitions of the League had not been filed in time to bring this issue to a vote at that time. The State Supreme Court will now pass on the question, and either confirm or overrule the decision of the Secretary of State.

#### Cornerstone Laid For \$500,000 School.

The cornerstone of the new \$500,000 Catholic Girls' High School, Los Angeles, Calif., was laid by Rt. Rev. J. J. Cantwell, Bishop of Monterey and Los Angeles. The Knights of Columbus, Holy Name Societies, the Young Men's Institute, Catholic Boys' Brigade and many other organizations took part in the ceremonies.

#### Trinity College Plans Million-Dollar Drive.

Trinity College, Washington, D. C., the first collegiate institution for Catholic women established in the United States, will inaugurate a campaign to raise \$1,000,000 for building improvements commensurate with the rapid growth of the institution during the last decade, according to an announcement made here following a meeting of members of the faculty, the Alumnae Association, and the Advisory Board held here. The drive will be conducted solely through the efforts of the Alumnae and their friends, no professional solicitors being employed.

### BRIEF NEWS NOTES.

Ten lives believed to have been lost, a score of students injured, the famous Jesuit library lost, and damage approximating \$1,000,000 resulted from destruction by fire early Saturday morning, Nov. 25, of St. Boniface College, conducted by the Jesuit Fathers in the city of St. Boniface, Canada.

Several inspectors of public education in Paris, France, have invited members of the faculties of Catholic schools in certain departments to become members of the Board of Examiners for the official examination which must be passed by the pupils of the primary schools at the age of twelve years, in order to receive the diploma of studies required by French Law.

More than \$12,000 was netted for St. Mary's Industrial school, Baltimore, as a result of the concert given recently by John McCormack. It was the first concert given by Mr. McCormack since his illness. The Most Rev. Michael J. Curley, archbishop of Baltimore, addressed the audience which included Governor Ritchie of Maryland, Mayor Broening of Baltimore and Chief Justice James P. Gorter.

Fire, early on Nov. 27, destroyed the radio rooms and the chemical laboratory of St. John's College, Brooklyn, N. Y. One hundred priests were driven from their quarters by the flames. The damage was estimated at \$100,000. St. John's College is conducted by the Fathers of the Congregation of the Mission.

President Nicholas Murray Butler, of Columbia University, New York, in an article contributed to the press for "Education Week", vigorously defends the private against the State school. He points out that the private schools antedate the public schools in this country and that while "it is an American doctrine that education is a proper State function, it is in no sense American doctrine that education is a State monopoly."

A resolution favoring the teaching of "sex hygiene" in the Chicago public schools has been adopted by the Chicago health department following a long debate on the subject. The new subject will be included in the regular course of study and instruction will be given first to high school students and later to grade pupils.

The Rev. Brother John, F. S. C., of St. Emma's Industrial and Agricultural College, Rock Castle, Va., celebrated his silver jubilee as a religious of the Christian schools Nov. 18. The occasion saw a large gathering of clergy, alumni and friends of the reverend jubilarian.

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# THE PRESENT STATE OF VOCAL MUSIC.

By Rev. F. J. Kelly, Mus. D.



Rev. F. Jos. Kelly

Vocal music is rightly considered the highest branch of the art, because by the employment of musical notes and musical rhythm to add force and effect to the articulate expression of definite images and conceptions, is a task much more difficult and much likely to combine utility with pleasure, than the merely exciting by means of inarticulate sounds, a succession of indefinite sensations. However in this description of vocal music, we have indicated rather the rank it may assume, than that which it usually does. As in playing on instruments, there are two distinct species of composition, the one the concerto, the object of which is to ascertain and exhibit the peculiar powers of the instrument and exercise the fingers of the player, in order to the more efficient performance of the other species, viz, symphonies, overtures, sonatas, etc.; and as the concerto addressed chiefly to the judgment of the hearer, produces scarcely any other sensations than those of approbation, surprise and admiration, while the object and effect of the other species of performance are to produce in deeper emotion, the various degrees of cheerful excitement, sentimental depression, and religious or amatory fervors; so there are two distinct branches in the art of singing, essentially different in their object and effects. For the sake of clearness, we will designate the one mechanical, the other oratorical.

Mechanical singing is that adjective branch of the art which consists in ascertaining, exercising and exhibiting the mere powers of the human voice. This process is generally carried on privately, sometimes before an audience. Privately, do, re, mi, fa, sol, la, are the articulate sounds usually employed for this purpose; before an audience, fal, lal, lal—nonsense verses,—and certain extra-ordinary excursions of the voice, termed cadenzas, starting off, like a comet with a tail, from the orbit of the song. With a view of giving flexibility and power to the voice, and a perfect command over it, these exertations are highly useful, and may greatly tend to promote the success of—

Oratorical singing, or the substantive branch of the art. This consists of the distinct enunciation and appropriate delivery of fine poetry, or at the lowest, of common sense, in musical notes and musical rhythm. Hear the performances of some pieces and various emotions will be excited, in the same manner and to the same degree as by the happiest efforts of the dramatic actor; listen to others and the sensations experienced will be the same as those on hearing a fine pianist or violinist; a modification of the pleasure of address,—a kind of surprise that the performer's fingers and the instrument should do so much, or that the human voice should do as much as the instrument.

It is evident that the mechanical singer, however highly gifted by nature, or acquirements in his

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branch of the art, can, if he be ignorant of the elements of oratorical singing, produce little effect beyond surprise and admiration; while the oratorical singer, although he may greatly increase his success by application to the details of mechanical singing, may nevertheless, if he be but moderately skilled in these latter, excite every emotion which is subject to the dominion of music.

Hitherto however, vocal music of the adjective or mechanical sort, differing in no respect from that which is termed instrumental, but by the employment of the human voice for the instrument, instead of violin or flute,—has been cultivated almost to the exclusion of the substantive or oratorical. In the ordinary execution of this mechanical singing, it is as impossible to collect words from the mouth of a performer as from the string of a violin, and the sensations produced by the musical tongue differ in nothing from those which the musical string is able to excite.

It is immaterial therefore what form of words or what language is employed,—sense or nonsense—English or Italian—the ear is scarcely ever able to distinguish the difference; and if the good company would but confess it, a succession of sol-fa-ings or fal-lal-las, would entertain them quite as well as the sublimest effusions of lyric poetry. This cultivation of the subsidiary and less efficient branch of the art to the almost entire exclusion of all the oratory of music, we ascribe to two causes.

First, the contracted education and acquirements of many composers and singers, who exercised only in notation and counterpoint, have seldom sufficient intellect to distinguish sense from nonsense; and

Secondly, the very limited quantity of good poetry fitted for the purpose of singing.

To us, the analogy between the arts of music and oratory seems close and complete; if, indeed, the various inflections of voice to which the fine speaker has recourse during the utterances of a speech, ought not of themselves to be esteemed musical notes and intervals. At all events taking a correct and impassioned elocution for our guide, we shall experience little difficulty in producing a great and uniform impression from the efforts of the singer; following any other criterion, our success will be inferior and uncertain. If this theory be correct, here is sufficient to account for the feebleness of ordinary singers. Even among the educated classes, to read aloud with propriety and effect, is no common attainment, and to speak with moving eloquence is still more rare. Now the individual who could experience a difficulty in reading a song correctly, is not likely to improve his recitation in singing; for he will rarely derive any assistance from the composer of the music. But in many instances, where the composer is necessarily passive, as in the common case of singing a succession of stanzas to the same tune of melody, the singer who is unable to read with propriety, and occasionally to make slight changes in the notes of the melody so as to suit the varying punctuation and emphasis in successive stanzas, will constantly be committing the grossest absurdities, and destroying all the effect which the music might have added to the poetry. To do all that we have here required, a singer must have received not only a good musical, but a good literary education; he must have an ac-

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quired, if not a natural judgment in these matters.

That composers in general, so far from assisting the singer have done as much as in them lay to embarrass him, and increase the difficulties occasioned by his want of education, is but too evident. What are we to expect, when instead of selecting for duets, trios, and harmonized airs, such words as may, without inconsistency, be uttered by many voices in conjunction, to wit, dialogues, general expressions of sentiment, or choral exclamations,—the best composers have never hesitated to make three or four persons, male and female, utter at once, what could only issue with propriety from the mouth of a single person. In truth, with very few exceptions, composers have generally contrived to sacrifice the words to the music; assigning the principle notes to the air, and sometimes whole bars, to feeble conjunctions and prepositions, and passing over without effect, the prominent idea of the passage; laying a stress on final syllables, which are scarcely sounded in conversation; converting iambs into trochees, and trochees into iambs; coming to the close of a musical phrase while the sentiment to be enunciated is yet incomplete; and in short, evincing such a disregard of grammatical rules, that if a person were to read the sentence according to its musical notation, the hearers could never refrain from laughter.

As far as singers and composers are concerned, we think it by no means difficult to apportion the degree of blame which attaches to them respectively, for the comparative inefficiency of vocal music. Although the number of persons who can read aloud or speak with perfect correctness is small, there is scarcely any one of ordinary acquirements, who would not be immediately sensible of the gross violations of accent, emphasis and punctuation which a singer must repeatedly commit if he follows exactly the notation presented to him by the composer. Whatever faults a singer may fall into in this respect, are chargeable mainly to the composer, and might be avoided by a little attention to the commonest rules of grammar. On the other hand, all the distraction occasioned by extravagant and impertinent flourishes, all the confusion or absence of ideas, ensuing upon a confused and indistinct articulation, are vices peculiar to the singer, and might be avoided, if he would only bear in mind, that he ought to be intelligible as well as audible.

"To produce effect on others, the performer must himself feel the passion he wishes to inspire his hearers with; and to sing effectively with proper and characteristic expression, must give to each syllable its exact relative value." Now although an educated and judicious singer may himself correct these faults in a composition, substituting short notes for long, and displacing the words as occasion may require, it is evident that the great blame lies with the composer, who has been so inattentive as to place an unaccented word or syllable for instance, on the accented part of a bar, or vice versa, or to assign important notes, in a musical phrase to unimportant words in the sentence to be sung.

There is perhaps no occupation in which the spirit put in the day's duties is of more consequence than that of the teacher. It is only the full-hearted teacher that can give expression to motives and sentiments that are real educational influences.—Sister Margaret, O. S. D. (Nebr.)

# A PILGRIM OF THE NEW YEAR.

By Mary Teresa Canney.

Characters:

THE YOUNG PILGRIM	THE NEW YEAR
THE OLD YEAR	KNOWLEDGE
INDUSTRY	CONTENTMENT
OBEEDIENCE	LOVE.
SERVICE	

SCENE: An open place or highroad. As the curtain rises, the young Pilgrim enters and stands listening, while an unseen voice sings:

THE NEW YEAR SONG:

Skies will soon be flushing,  
And the glad New Year  
Full of hope and promise  
Will greet the Pilgrim here.  
Buoyant and triumphant  
Treading Life's highway,  
Pilgrim Youth and New Year  
Comrades day by day.

2

Oh, the radiant gladness  
Shining from his face!  
Grant that never sadness  
Grim usurp its place.  
Be thy purpose Pilgrim  
Ne'er to dim the light  
Ne'er to cloud the radiance  
His countenance makes bright.

PILGRIM (smiling):

A voice, a voice of warning on the midnight air,  
A song of gentle counsel, soft and clear,  
Unto the Pilgrim journeying within the realm of Time.  
Travelling along Life's highway, one only hope is mine,  
To reach one day the promised goal, the City of My King;  
Where I shall find that perfect life of which the prophets sing.  
Though young, already I have found this world is change on change;  
I scarcely learn one thing ere cometh something strange.  
Thus years pass one by one so quickly on the way,  
The old years serious and slow, the new ones bright and gay.  
Why do they change thus as with me along Life's way they go?  
They come so full of gladness, but disappointed go.  
(Voice outside sings, then the Old Year enters slowly and thoughtfully, chanting the words):  
May God's holy angels attend thee for aye!  
Pilgrim, farewell I say!

PILGRIM (aside):

It is the old Year passing with its memory of laughter and of tears;  
Its lessons learned, its hopes denied, its confidence its fears.  
(Addressing the Old Year)  
Old Year I thank you for it all; but, oh! you come so bright.  
Why go you now so wearily? I grieve at the sad sight.

OLD YEAR:

It is not my fault, Pilgrim, that wearily I go.  
I might be happy as I came; not disappointed, slow.  
Yours is the blame, O Pilgrim. I grieve your mis-spent days,  
Your deeds undone, your careless words, your selfish, thoughtless ways.

PILGRIM:

Forgive me, Old Year,—Oh, I grieve I caused you sad distress!  
Instead of effort on my part, I thought that you'd give happiness.  
I looked to you for gifts of worth, surprises sweet and kind;  
I hoped the while your days sped by rare pleasures I should find.

OLD YEAR:

You took all that I had to give, but made me no return;



So take this counsel, Pilgrim, now that my course  
is run,  
Err not again, I counsel you, but to the New Year  
give;  
True happiness in selfish hearts was never known  
to live.  
And now farewell, O Pilgrim! Be generous, un-  
selfish, too;  
No farther may I journey along Life's way with  
you.

PILGRIM:  
Old Year, farewell! Indeed I'm very sad,  
And I shall strive my best to keep the New Year  
glad.

Farewell! Farewell! With tears and sore regrets I  
say,

OLD YEAR:  
Pilgrim, farewell! I may no longer stay.

(He goes off singing)  
May God's holy angels attend for aye!  
Pilgrim, farewell, I say!

PILGRIM (thoughtfully):  
The Old Year has departed, into the dim past slipped  
away,  
And for the New Year's coming at the gate of dawn  
I stay.

See, how its rosy promise is flooding the eastern  
skies!

With the spirit of youth all impatient, I wait for  
the New Year to rise.

(While the Pilgrim is lost in an ecstasy of contempla-  
tion, the New Year enters and arouses her.)

NEW YEAR (crowned and wearing princely garments.  
Happy and smiling):

Little Pilgrim, little Pilgrim, whither are you jour-  
neying?

PILGRIM (startled):  
Through the realm of Time I'm going to the City  
of My King.

See, the dawn with beauty filleth all the eastern space  
of sky,

Like a promise all prophetic to my heart of future  
joy.

Who are you who greets so kindly, even like a friend  
well known?

You must be some prince of power for you wear  
a golden crown.

Tell me, stranger, will you travel very far along my  
way?

NEW YEAR:  
Pilgrim, I shall be your comrade for a twelve-  
month from today.

I'm the New Year.

PILGRIM (pleased):  
Hail! O New Year! gladsome greetings warm and  
true!

Since the sad Old Year departed, I have watched  
and longed for you.

Much I hope for, much desire; Pleasures, riches do  
you bring?

NEW YEAR:  
They'd impede your progress, Pilgrim, to the City  
of your King.

Ask not pleasures, riches, Pilgrim; restless, fleeting  
is their way.

Rather seek for Joy abiding—

PILGRIM:  
Will she with me longer stay?

NEW YEAR:  
Not so soon your call she'll answer; Pleasure's always  
within reach.

Joy withholds her gracious presence, but when won  
your favor keeps.

PILGRIM (earnestly):  
Counsel me then, New Year, prithee, how abiding Joy  
to win!

NEW YEAR:  
Rather let me summon others, counsellors inspired  
by Him.

Counsellors to guide you safely to the City of The  
King.

(calling reverently)

Come, ye Virtues, sacred guardians of Youth's pre-  
cious, fleeting days;

Industry and Knowledge, enter with your earnest,  
busy ways!

Obedience and Contentment hasten to the youthful  
Pilgrim's aid!

Come, Service, to enlighten; come, Love, Heaven's  
own handmaid.

(Here two attractive Spirits move lightly and quickly  
forward; they are robed in white and wear laurel wreaths.  
They stand on either side of the New Year. They are  
Knowledge and Industry.)

INDUSTRY joyously:  
I'm Industry. Another bright New Year I greet

Another of Time's princes I hasten here to meet.  
He brings me golden hours wherein I strive my tasks

to do;  
So much I must accomplish ere the fleeting mo-  
ments go.

PILGRIM (pleased):  
O Industry, I never dreamed you were so winsome in  
your way;

I pictured you as stern and staid, but you are free  
and gay.

NEW YEAR:  
Yes, Industry is fair and free, and deepest joy she  
knows,

For holy Peace, that gift divine, walks with her  
where she goes.

KNOWLEDGE (eagerly):  
And Knowledge follows Industry; Oh, learn your  
lessons well,

And, Pilgrim, I shall be your guide, and wondrous  
truths shall tell.

But if by sloth and indolence you waste the treasured  
hours,

Then sorrow and regret one day will certainly be  
yours.

And all the radiant happiness that lights the New  
Year's face

Will to gloomy disappointment and despondency  
give place.

PILGRIM (pleadingly):  
New Year, I would not dim it, the gladness in your  
eyes,

The happiness I witnessed in your first welcome  
gaze.

For, oh! I sorely missed it when the Old Year bade  
farewell,

And promised him most earnestly in you to guard  
it well.

If Industry will keep it there, then subject I shall go  
To her demands most faithful, her slightest wish

to know;  
Shall go along your span of days with Knowledge as  
my guide.

INDUSTRY (encouragingly):  
We'll mount the summits of great Truth together  
side by side.

KNOWLEDGE (pleased):  
Since thus wisely you have chosen, see others now  
appear

To aid your worthy purpose to keep glad the  
bright New Year.

(Enter two other spirits clad in soft blue robes and  
wearing silver fillets. They move lightly and quickly for-  
ward. They are Obedience and Contentment.)

NEW YEAR:  
Another pair as bright and sweet as one could wish  
to see,

Oh, pleasantly will pass my days in this goodly  
company.

OBEDIENCE (submissively):  
The greetings of Obedience, New Year, I offer you,  
With Industry and Knowledge, Obedience loves  
to go.

And see, Contentment, too, I bring; she'll fill our  
days with Peace,

And from the thrall of Selfishness, O Pilgrim,  
give release.

PILGRIM (questioningly):  
And will you hold your happiness, O New Year, while  
you stay,

If to Obedience I yield? Am subject to her sway?

NEW YEAR:

Why, yes; for look you Pilgrim, Contentment follows near;  
Where e'er Contentment dwelleth, true Happiness is there.

PILGRIM (gladly):

O spirit of the New Year, let Happiness abide,  
And Gratitude that we should have such comrades at our side.  
No need for worry now that your treasured days I'll waste,  
Nor err through false allurements vain Pleasure's sweets to taste.  
With Industry and Knowledge, what heights shall I attain!  
With Obedience and Contentment how great will be my gain!

CONTENTMENT:

See others, too, approach this way; they follow after me;

I pray receive them, Pilgrim.

PILGRIM (cordially):

I welcome them since urged by thee.  
But who are they? And do they come like you to offer cheer?  
I would not dull the shining face of my glad New Year.

(Enter two more spirits, more slowly and more stately than the others. They are Service and Love, in robes of pale yellow—and gold fillets.)

SERVICE (appealingly):

And think you, Pilgrim, Love can dim or sadden any face?  
Lo! I am Service, and Love I bring to shed her radiant grace.

On all who on the road of Life give Service as they go,  
Forgetful of Self's fretful urge, the joy of love will know.

LOVE (encouragingly):

Love follows Service, Pilgrim. No deed for others done,  
No generous thought, no kindly word, but rich reward hath won.  
Then tread Life's way with Service and Love will follow near,  
To fulfill your eager longing for a lasting glad New Year.

NEW YEAR (smiling):

If Service as companion go, and Love with us abide,  
O, happiness supreme will reign and joy will us betide.

PILGRIM:

I see in your bright countenance, O pleasant, glad New Year,  
A look of hopeful promise, a radiance pure and clear.  
Fain would I see fulfillment of all I picture there,  
Nor by a false and selfish deed destroy what seems so fair.

INDUSTRY (earnestly):

If you would, O Pilgrim, keep the New Year ever bright,  
With Industry ally thyself, with Knowledge strive for light.

OBEDIENCE (gently):

Then yielding to Obedience, forego the selfish will,—

CONTENTMENT:

And sweet Contentment then will all your being fill.

SERVICE:

With Self subdued, will Service seek companionship for you,

LOVE:

And through her inspiration high great Love will follow, too.

NEW YEAR (confidently):

Now, Pilgrim, to your keeping, I yield with confidence and joy,  
My treasure-trove so priceless, my days without alloy.  
My days that now come marching in glad procession here,

Each bringing you some gift divine of blessing and of cheer.

And when you face the Old Year, when we stand for the last time

As comrades on Life's highway, what joy will then be thine!

For the comrades you have chosen as counsellors to guide,

Will leave no room for vain regrets within our hearts to bide.

PILGRIM (gaily):

Oh, happy, happy New Year! Our journey let's begin.  
I promise to strive through your days abiding joy to win.

With Industry and Knowledge, with Service and great Love,

With Contentment and Obedience, I'll spend your treasure-trove.

I'll spend your days rejoicing, with gladsome heart I'll sing,

The while I journey upward to the City of my King.

NEW YEAR:

Full of promise, full of gladness, lo! the New Year takes your hand  
Trusting, striving, loving,—happy at the end we'll stand.

(The spirits move in slow step about stage singing to the Pilgrim who, with hand in the New Year's, gazes at them with great feeling.)

SONG TO THE PILGRIM:

Take our greetings, Pilgrim!  
Greetings, glad New Year!  
Hand in hand we'll journey  
Filling all with cheer.

Faithful to our promise,  
While he lingers here,  
Thus to keep him always  
A happy, happy Year.

Strive, O Pilgrim, ever;  
Learn that you may know;  
Yield that you may conquer,  
Never selfish go.

Service give untiring  
Sharing everything;  
Love will crown our journey  
To the City of our King.

Tableau.

CURTAIN.

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## TEACHING PUPILS TO THINK.

(Continued from Page 318)

of mankind should be regarded as one of the highest and worthiest aims set for the teacher and the learner. That most teachers so regard it is quite apparent, not only from the intrinsic significance of the comment, "If I could only get them to think," but also from the actual procedure or all aspiring teachers. Such teachers employ with more or less good effect the conventional modes, methods and devices for fixing the attention of the pupils on the varied subject matter of the accepted school program. The inducing of the habit of attention to the scholastic work in hand is, in fact, but another name for initiating the mental processes of 'thinking out' consistently, accurately, the data of any given proposition, fact or problem in Physical science or Mathematics, in History or Literature, the study of English or of a foreign language, or any other subject offered in the school curriculum. That success in this major task of the teacher is not always proportioned to the time, labor, and nerve energy spent upon it is usually owing to one or other of the following causes: (1) The teacher's failure to foresee and forestall the difficulties which the learner has to face in a field of ideas quite removed from both his past and his present experiences; (2) A too rigid adherence to forms of verbal expression involving a vocabulary with which the pupil is not familiar; (3) The actual inability of the teacher to solve the problem presented, or to remove the obstacles which bar the pupil's progress to higher knowledge.

Add to these deficiencies that common inheritance of the race, 'darkness in the understanding', made yet more obscure thro' the prevailing American habit of talking at random, and we have a fairly complete resume of the causes underlying the evil pointedly expressed in the charge, 'they do not think'.

It is somewhat comforting, however, to know that with the knowledge we have of the causes comes the suggestion of certain remedial measures which may be effectively applied by every earnest thoughtful teacher. The ultimate source of the failure indicated above can be found in the non-critical attitude assumed by too many teachers, unfortunately, with respect to the pupils' use of words in the course of recitations and especially at those special times and lessons when free discussion with the more natural forms of oral expression replace the more formal modes of such expression. The easy going policy which tolerates the most flagrant offenses against the generally accepted laws of oral speech and the right use thereof as a vehicle of thought is an outstanding invitation to the pupils to indulge in still more and greater abuses of their God-given faculty of speech; a virtual encouragement to those habits of thought and expression which mark the ignorant and the uncultured in human society; a perverting of the very purpose for which schools and teachers exist,—the training of the young to habits of right thinking, judging and acting.

A scrupulous regard for the principle of choice with respect to the meaning of words, and a constant insistence on the practice of framing original phrases and sentences that include certain words

of doubtful or uncertain meaning will help to make the thinking processes of the learner issue in words which are the reflexes of a mind rightly informed as to the functions of human speech and capable of coordinating its thoughts with the organized symbols we call words.

Individual words as well as the collections of words called sentences represent a definitely fixed content of thought material. Each word, therefore, has its distinctive function, namely, that of establishing contact between the mind of the speaker or writer and those of his hearers or readers; to bring about the most intimate intellectual comradeship possible considering the limitations of human language itself. No small part of the teacher's task is to see to it that the thought message which the pupil wishes to communicate shall be set in a framework of words that faithfully reproduce the ideas worked out in the thinking process.

That the teacher can aid the pupil in the delivery of the thought message does not admit of serious question. Let it be assumed that the teacher knows, for instance, that certain words which occur in the lesson in Physics are quite new to the pupils, or are at best known to them in partial sense, or as applicable to situations and experiences quite unrelated to those afforded by the science data of the lesson in hand.

It is plain that such terms, for instance, as gravity, resistance, density, energy, have a quite different signification and application in Physics from that which people ordinarily attach to them in every day usage. These and many others of the kind have definite connotations; accurate scientific implications which have little or no reference to the thoughts which these same words convey when they are employed in daily conversation. Obviously, the essential step towards the mastery of the science lesson involves the mastery by the learner of the meaning of these terms as they occur in general science and as applied to the particular phenomena under investigation in a given science lesson.

The strangely distorted meanings which even normally intelligent pupils often attach to words they meet with in their school textbooks and which they hear their elders using day after day is a recognized fact of teacher experience; it forms a subject amusing and instructive enough to make the enquiry as to the basic causes of this defect a matter really worth while. No collection of examples illustrating the typical juvenile reaction to words supposedly known to the average pupil, would be incomplete were it not to include that of the Sunday school teacher who entertained her class with the Gospel parable of the "ten lepers". On the Sunday following, the teacher questioned her pupils on the matter of the preceding Sunday's lesson. One 'bright' pupil gave a very faithful account of the incident save that of the ten concerned. The child's version of the story was that the Lord cured the "LIONS". "Not 'lions'," interposed the teacher; "you mean 'lepers', ten lepers." "Yes," said the bright one, "leopards, I knew they were some kind of animals." Similar to this is the incident of the teacher who was relating to her English class a war story in which she used the word "furlough" several times. The thought occurred to her that perhaps the word was not familiar to some members of her



class.

On asking the meaning of the word, she received the following answer from one of her most intelligent pupils: "that was the name of his horse, 'cause you said he came home on 'furlough'." Experienced teachers will no doubt recall a goodly number of examples illustrating the juvenile tendency to get meanings twisted out of all semblance to the ideas suggested to them in the class recitations. The writer has met with many instances of the defective thinking that goes with this perversion of meanings and results in a ludicrous exhibition of word ignorance. The word 'antipodes' was defined as 'people who stand on their heads'; 'classic', a class book; 'anecdote', a kind of poison; 'tropics', the place where the earth turns 'round the sun'; 'starboard', a star on the 'board' of a ship.

That this tendency is not confined to the ingenuous youths of high school age appears from the severe strictures which certain university professors pass upon the quality of the English compositions submitted by some students in the university classes.

The latest accession to the library of blundering absurdities known as 'student English' is that collected by a professor of English in the Ohio State University.

In reading the papers submitted, the professor noticed the following choice specimens of absurd thinking: 'pedals of a rose'; 'tracks of land ship-sheep (shipshape)'. Tenneyson was a poet 'lariat'; a sorority was thus defined: 'a group of girls, bonded together on planks and platforms carefully laid and bound by ties that bind'. One student explained inductive reasoning as: 'going from the perpendicular to the general'. Another made the evidently truthful, but not intended admission that 'all the English she had was almost negligent'.

The intolerably 'bad spelling' of which most of our High School youth are justly found guilty is, at bottom, the outcome of defective thinking processes are properly conducted due attention will be given to the peculiarities of both written and spoken English. Pupils will then give heed to the different meanings which many like sounding words convey regardless of the different spelling forms they may exhibit. The so-called homophonous words represent these differences in a very striking way. Much of the 'poor spelling' complained of is rooted in the pupils' ignorance of the various meanings which these words bear. When the aspiring freshman writes 'pore' for 'pour', 'pare' for 'pair', or 'mane' for 'mane', he does not think aright because he does not know the essentially different meanings expressed by such pairs of like sounding words. His mental reaction is set to certain sounds which he associates with some one invariable arrangement of letters, while there are, in fact, two or three different collocations of the letters corresponding to one and the same sound. The corrective for this particular type of errors in spelling is to teach the pupil to dissociate such words from their supposedly invariable letter arrangement and associate them with various arrangements corresponding to known differences of meaning.

This is not so difficult a task as it may seem at first sight. The class of words we are here discussing are not so dissimilar in their spelling forms that

a fairly scientific criterion for detecting the order of the vowel sounds cannot be found. Thus, in the class of words having the so called long 'a' sound in any one syllable, the variation in spelling is marked by the insertion of a silent 'i' after said 'a', or, in a comparatively small number of cases, by the insertion of an 'e' before the silent 'i'. Thus, 'mane' becomes 'main'; 'lane', 'lain'; 'pane', 'pain'; 'fane', 'feign'; 'rain', 'reign'; etc. The like analogy holds in the case of words with 'e' long or double 'ee' long; 'oa' with the 'o' long, and also with words in 'ou', the 'o' being short as in 'brought', 'sought', 'wrought', 'caught', 'fraught', etc. While the removal of the 'u' in this class of words does not give the exact spelling of the corresponding word of like sound but of different meaning, yet the general principle of arranging in like phonetic groups words of similar sound, can be helpfully applied even in the case of words having the 'gh' silent; for, this 'gh' is sufficiently obtrusive to mark it off as exceptional and quite independent of the change in the order of the vowel combinations with which it is joined. The pupil who has been taught to compare the spelling of like sounded words and varied meaning and to note while so doing the elision of the silent 'gh' in 'sot', 'rot', 'tot' and similar words as opposed to its presence in 'wrought', 'sought', will not be tempted to write one of these words instead of its like sounded neighbor when the meaning of each is already clearly perceived.

Fifteen minutes daily practice continued for two or three weeks will give the pupils ample experience in the spelling of these words especially if they be dictated in sentences containing the troublesome words. The living sentence will bring into play the thinking power of the learner and help him to discriminate meanings in the light of his newly acquired experience. Bad spelling, then, is one very serious evils which originate in defective mental associations; these latter issue from the slender stock of ideas with which the pupil approaches the word problem. Many teachers and writers of textbooks lay great emphasis on the importance of grasping the meaning of sentences as wholes. Too often, however, the attempt to reach this desirable end proves futile, for the simple reason that the pupils cannot grasp the meaning of a whole sentence until they know the meaning of the words composing it. Often a single word bars the pupil's understanding of a given passage in prose or poetry. The alert teacher takes nothing for granted when it comes to appraising the ability of her pupils in the critical matter of reading, writing and speaking the English language correctly.

Effective teaching of so elementary a subject as spelling involves the recognition by teacher and pupil that sound thinking gives even to the simplest forms of oral and written speech a dynamic power as far surpassing that of the voluble but unthinking speaker as the harmonies of the organ master excel those of the untutored beginner.

The ancient pedagogic refrain, 'they do not think' will be numbered with other things gone and gladly forgotten, when every teacher whatever his grade or function in the profession makes it a matter of duty to bring into the field of the pupil's consciousness the fact that every spoken and written word should have its appropriate background of thought.

## THE TEACHING OF RELIGION.

## Teaching the Little Ones to Pray.

By Rev. W. A. Daly

"Jesus being asked, what is the first commandment of all," replied, "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul and with thy whole mind and with thy whole strength." St. Mark XII. 30. The meaning of this simply and clearly stated commandment can not possibly be misunderstood. It conveys but one message, but one idea and that message, that idea is love.

We possess Christ's own words, "That love is the fulfillment of the law." Too much emphasis, therefore, cannot be given to the importance of love in the teaching and practice of religion. Man was created by Almighty God, first and foremost to love, to love his Creator. This is evident from the commandment. It follows naturally, once this commandment is accepted, that the purpose of teaching religion is to awaken, strengthen, develop and perfect the love of God in the hearts of the little ones.

With the purpose of religious teaching determined it seems obvious that not only an understanding of the main divisions of our doctrines, such as; prayer, the sacraments and the commandments, but also the subdivisions of each section should be imparted to the children from the viewpoint of love. The children, for example, must understand from the heart that each beautiful formula that is learned is an expression of love spoken to God.

The most beautiful prayer of all the prayers in the possession of the Church is the prayer of Christ. From His Sacred Heart overflowing with love and in answer to the loving request of His apostles Christ thus spoke; "Our Father, Who art in Heaven" etc. St. Matthew VI. 9. To the love expressed by each phrase of this prayer unequalled in simplicity and in richness of spirit the minds and hearts of the children should be fully awakened. To bring about this awakening how should we proceed? Could we not adopt some such plan as this? The child has, no doubt, for some time known and recognized a father's love and has loved him in return, so that when Our Father in heaven is spoken of, the impressionable young mind is immediately elevated to God, Who loves even more than an earthly father and Who seeks love for love. As the earthly father evidences his love through gifts, some of necessity, others prompted by the pure, bounteous parental love and since the child quite early in life recognizes the latter as such, so too, the child can be led to the realization that in a measure incomparable to man does Our Heavenly Father shower His gifts upon His little ones.

For the words of the child, which we have often heard lisped, "Papa is so good" may be substituted the words of this prayer, "Hallowed by Thy Name" In each case the wish is to give praise and show appreciation the one to an earthly, the other to a Heavenly Father. It is but an outburst of admiration and love, the feeling of which will spring forth as strongly toward the Divine as toward the human father, once the child recognizes this love of God. The love of the earthly father arouses love in the heart of the child. Concerning this there is no ques-

tion. Would not an understanding and appreciation of God's love be productive of the same fruit? Childish admiration increases as a consequence of the gentle words, playful activities and generous acts indulged in by a loving father. That these are expressions of love the little one is aware and loves naturally because of them. Would it not be the same, if the child became cognizant of the many expressions of God's love? Cognizant I say, in a manner understood by the heart and not merely grasped by the intellect.

The child's words, "I wish papa would come" paves the way to "Thy kingdom come." Why is it that the child wishes its father to come, is it not because of the delight and happiness the presents and gifts, the joy and pleasure that are associated with his coming? An attitude all but identical can be developed in the child toward God, the same anxious wish can be aroused by leading the child from the thoughts of the joys of earth born through love to those of heaven prepared and preserved by God.

The equivalent of "Thy will be done" has often been heard from the lips of children, "Papa told us to do that." Once the confidence of the little children is won, it is an easy matter to draw from them the reasons why they should do what their Father in heaven tells them to do. Were we to ask a child why do you do what your papa tells you to do, no doubt it would say, "Because I love my papa and do not wish to make him feel bad, so too once they perceive the love of God for them, they will wish to love God and not to offend Him.

A fitting substitute for "Papa will you bring me some goodies today," will be "Give us this day our daily bread." The childish trust and filial confidence in the father encourages the child to make known its desires even though it may realize that the goodies would have been brought. The same spirit will put meaning into and vivify this petition of the Our Father, provided the child is carefully led to appreciate His bounteous love and to confide in Him.

"Forgive us our trespasses as we forgive those, who trespass against us." Early in life sister is called upon by her father to forgive little brother, who has scattered her playthings and oftentimes sister must seek pardon of her parents for some misconduct or other and thus the lesson of forgiving others as you wish to be forgiven has as its basis the personal experience and love of the child. With this experience the child can readily understand the meaning of these words and the spirit in which they should be uttered. The little one will readily grasp the idea that God pardons because of His love and that He wants it to preserve its love for God through the forgiveness of others.

"And lead us not into temptation." At times the children accompanying their father to some garden or park cling to him, as soon as they see the large animals moving toward the fence of their enclosure, and beg him not to let the animals hurt them. This idea in connection with temptation can readily be referred to God and the same sincere confidence and faith manifested in their appeal to their father for protection; can be transferred to God.

"But deliver us from evil." For the meaning of this phrase, viz. a request of God to avert the evil

of sin, of temptation and of those things, which are injurious to life, a counterpart may be found in the experience of the child. When in the dark the little one holds fast to its father and says, "You will not let anything hurt me, will you papa?" The child knows its father's love and has often on previous occasions witnessed his protective power yet the request is made. So too will this request be made of God in a true heartfelt manner when the child realizes the power of God and His willingness to exercise that power in its behalf.

If a child is to be an active principle in learning to pray and not merely a receptacle for information nor a parrot in the recitation of formulae then an appeal to the experience of the child is essential. Since religion is the bond of love between the Creator and His children, the teaching of religion must be a strengthening of this bond of love. Since prayer is an important part of our religious teaching it obviously follows that it must be developed in and grasped by the child from the viewpoint of love. The experience of the child to which an appeal can be made as a basis for the teaching of the prayers and especially the Lord's Prayer is the reciprocal love manifested by father and child in their various relations to one another.

#### FLOURISHING PARISH SCHOOLS.

In the diocese of Pittsburgh there are 207 grade and institutional parish schools, with 1,422 teachers and a total enrollment of 75,618 pupils. One of the gratifying indications of progress in the eighteenth annual report of their superintendent, the Rev. R. L. Hayes, D. D., is found in the statement that of the eighth grade enrollment of 3,973 at the end of June, 1922, no fewer than 3,270 formally applied for admission to the various high schools in the diocese, while an even greater number than this actually entered the high schools when the latter began their new scholastic year in the fall. During the year steps have been taken to improve the quality of art instruction in the grades. Algebra has been eliminated from the grade curriculum. It is observed that in Pennsylvania the good work of the Catholic schools has been generally recognized and so far they have been exempt from the unfair attacks to which Catholic schools have been subjected in several of the other states.

I am presumptuous enough to feel that I know the one only specific, viz., Christian Education—Christian Education from bottom to top. Indeed, it may be all too late to postpone the process until the boy or girl has reached the years of high school or college, for Christian education must ever be accepted as a task of prevention rather than of conversion. It is never too late to begin, we say; but it may be, often is, too late. We can not but perceive a most striking pedagogic note in Christ's most amiable, most sympathetic appeal: "Suffer the little children to come unto Me . . . for of such is the Kingdom of Heaven."

Well, indeed, may we say, after The Master, Suffer the little children to come unto us, for of such is the keystone of our educational arch. On the other hand, the days have faded, or are fast fading, when we may comfortably rely upon a grade-course for our children. A child of such training only, you well realize, has many, many chances to remain, ad infinitum, a toddling infant: he may scarce be counted upon to measure up to the full requirements of intelligent citizenship.—Bro. Z. Joseph, F. S. C.

Information regarding plays, poems, readings or entertainments for Catholic schools, will be answered thru these columns by the editor of the department, Mary Canney.

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## BOOK NOTICES.



**The Modern Speller.** By Albert H. Miller, Instructor in English in Concordia College, River Forest, Illinois. Cloth, 112 pages. Price 35 cents. Miller Publishing Company, Oak Park, Illinois.

This is the Fourth edition, revised and enlarged, of a text-book of proved merit. The Modern Speller omits non-essential words and directs especial attention to words which experience has disclosed to be difficult. It groups simple homonyms and illustrates their use in sentences. It presents lessons calling particular attention to suffixes and prefixes. It groups words according to spelling rules. It groups opposites. It explains mnemonics and their use. Preparatory to the revision of the text embodied in this Fourth edition, the author sent questionnaire cards to 600 teachers, asking for suggestions. There were decided objections to any change in the body of the Speller; so he decided to let this remain as before, and added the proposed improvements, which include Lessons for the Second Grade, more Supplementary Words, arranged according to grades, pages showing the Diacritical Markings and their use, and the "Hundred Spelling Demons".

**Opportunities of Today for Boys and Girls.** By Bennett B. Jackson, A. M., Norma H. Deming and Katharine I. Bemis. Foreword by Dr. Charles A. Prosser. Cloth, 274 pages. Price, ..... The Century Company, New York.

The object of this book is to present information regarding occupations open to the boys and girls of today who are considering the important question of fitting their training to the requirements of practical life. The work does not pretend to be exhaustive. It finds space for consideration of many of the more unusual and uncrowded vocations, especially for girls, and it lays stress on occupations requiring training, deprecating the tendency to forsake school too early for the sake of gathering easy financial rewards offered by "blind alley" jobs. The authors, who are well-known educators, have performed a useful task in a manner worthy of commendation.

**The Young Citizen.** By Charles F. Dole, author of "The New American Citizen". Cloth, 213 pages. Price, ..... D. C. Heath & Co., New York.

This is a new edition, revised and enlarged, of a book which was among the pioneers in its useful field, and which many teachers will be glad to see in its new dress, brought up to date. Its author performed his task in the belief that large importance attaches to the instruction of boys and girls in regard to the things that con-

cern the city, the state and the nation, and that in such instruction the great need is that the child shall understand what he reads. He has succeeded in making his subject interesting to youthful minds. He has made it clear that while the state is for the sake of the individual, the individual should be alert on behalf of the state—in other words, that rights imply duties—that selfishness is ignoble, and a shining virtue of good citizenship is public spirit.

**First Principles of Advertising.** By Wilbur D. Nesbit. Cloth, 111 pages. Price, \$1 net. The Gregg Publishing Company, New York.

In his Foreword, the author explains that his little book, based on experience, has been prepared along the lines he would follow were the student a beginner in his department. It assumes that the chief desire of the student is to write advertisements, and that he has no knowledge of advertising beyond the fact that he has seen advertisements in their various forms. The various chapters furnish a background of information regarding the rise of advertising and its practice in contemporary business life, much that will be found helpful being crowded into little space.

**Pieces for Every Day the Schools Celebrate.** By Norma H. Deming, Principal of Horace Mann School, Minneapolis, Minn., and Katharine I. Bemis, Teacher of English, Franklin Junior High School, Minneapolis, Minn. Cloth, 349 pages. Price, ..... Noble and Noble, New York.

The object held in view in this compilation, its editors avow, has been to present for the most part new and fresh material. The collection is generous in size, and will be gratefully received by those charged with the making of programmes. The days commemorated in the collection are New Year's, Lincoln's Birthday, Washington's Birthday, Arbor Day and Bird Day, Armistice Day, Red Cross Day, Mother's Day, Memorial Day, Flag Day, Independence Day, Labor Day, Constitution Day, Columbus Day, Roosevelt's Birthday, Thanksgiving Day and Christmas Day.

**Pageantry and Dramatics in Religious Education.** By William V. Meredith. Cloth, 212 pages. Price, \$1.25 net. The Abingdon Press, New York.

In a footnote printed on the first page of this interesting and timely book the author explains that theatricals and the professional theater are not under consideration. The theater as an institution and as at present conducted, he observes, "has little in common with religious education or educational dramatics". Later he goes on to discuss the essential differences between professional and educational methods in the presentation of the drama. Directors of Catholic education are not so much in need of information on the subject of the educational utility of the drama as are those belonging to certain of the

Protestant denominations. It is interesting to observe indications that the latter are revising their opinions. Mr. Meredith's book begins with a brief resume of the history of the religious drama, but is chiefly devoted to practical suggestions, which will be welcomed by teachers in general.

**The Great Experiment.** By Thomas Dillon O'Brien, Former Associate Justice, Supreme Court of Minnesota. Cloth, \$1.25 postpaid. The Encyclopedia Press, New York.

The title of this monograph on the Constitution of the United States is derived from De Tocqueville's "Democracy in America", the first chapter of which refers to this country as a land making the great experiment of attempting to construct society upon a new basis. Judge O'Brien goes into history to show that under the Constitution of the United States, a written document, with the Supreme Court to expose the nullity of legislation contravening its provisions, the liberties of the individual are safer than under any other system ever devised. He explains the expediency of what has been rashly stigmatized as the veto power of the Supreme Court: "The lesson of history is that unless the power to maintain the principles of liberty is vested in some independent and disinterested tribunal liberty will be destroyed. If we approve of a written constitution and further deem it wise that its provisions should not be set aside or ignored by the legislature or by any man or body of men except the people themselves in their sovereign capacity as citizens, we must approve of and have a tribunal which has the power to say when a legislative or executive act or the act of an inferior court is contrary to the fundamental law." Judge O'Brien's patriotic and thoughtful treatise is worthy of wide reading.

**High School Spelling.** Arranged for Eight Semesters. By Winnifred Schureman, South High School, Minneapolis, Minnesota. Paper covers, 32 pages. Price, ..... Augsburg Publishing House, Minneapolis, Minn.

For each semester there is a list of words, graded with reference to the capacities of the pupils, this being followed by a list of sentences for review, and this in turn by an installment of rules for spelling, together with numerous examples under each rule. The review sentences are constructed in a manner admirably calculated to illustrate the idiomatic use of the words and to test the pupil's knowledge of words of identical or similar sound having diverse meanings.

**The Constitution of the United States. Its Sources and Its Application.** By Thomas James Norton. Cloth, 298 pages. Price, \$2 net. Little, Brown and Company, Boston.

This is a history of the Constitution in its making, with a glance at what preceded it that helped to influence its form, and also a history of the interpretation and application of its clauses. Its references to import-

ant decisions of the Supreme Court are numerous, embodying important information not elsewhere as readily accessible in convenient form for laymen.

**A College Handbook of Writing.** A Guide for Use in College Classes in Composition. By George Benjamin Woods, Ph. D., Professor of English in Carleton College. Cloth, 404 pages. Price, ..... Doubleday, Page & Company, Garden City, New York.

Designed especially for college freshmen, this handbook presents a compact body of positive, constructive principles essential to clear and effective writing. Not only is it designed to lead the student into right paths, but also to warn him against pitfalls. In many ways it will serve as a ready reference work for teachers as well as students of English composition. The book is well indexed. By way of appendices it presents a Glossary of Grammatical Terms, a List of Prepositions, with examples of their idiomatic use, a Glossary of Words and Phrases Often Misused, a List of Trite Phrases, and a List of Words Frequently Mispronounced.

**The Mastery of French. Direct Method.** Book I. A Series of Lessons, Including a Simple Key to Pronunciation, Which Will Enable the Student to Read and Understand the Language, and, Through His Power to Speak Correctly, Will Give Him the Confidence to Express His Thoughts in French. By G. P. Fougeray. Cloth, 393 pages. Price, ..... Iroquois Publishing Company, Syracuse, New York.

The stumbling-block in the way of the acquisition of French by American students is French pronunciation. M. Fougeray thinks he has discovered a way by which this difficulty may be overcome and the road to conversation in French made easy for those who have been brought up on English. He believes he has made discoveries that will also simplify the comprehension of French grammar. His book is the outcome of many years of experience as a successful teacher of French to American pupils.

**Beginners' Ancient History.** From Earliest Times. By J. B. Newman, M. A., Cantab. Cloth, 172 pages. Price, 96 cents net. World Book Company, Yonkers-on-Hudson, New York.

The Preface says: "It is the object of this book to give to young students a connected account of the development of mankind, presenting ancient history to them as an unbroken story which shall serve as a foundation for later study of medieval and modern history." This is one of "The Foundation History Series", and, like the other volumes of that issue, possesses the merits of compactness, clearness of style, and admirable judgment in the choice of subjects for pictorial illustration as well as artistic merit in their presentation. It resembles books of this

series in another respect—failing to indicate adequately the great part performed by the church in maintaining order, promoting morality and extending civilization.

**Bible Stories in Bible Language.** (The King James Version.) Arranged and Edited by Lorinda Munson Bryant, Author of "The Children's Book of Celebrated Pictures", etc. Cloth, 327 pages. Price, \$2 net. D. Appleton and Company, New York.

The work which she set out to accomplish Miss Bryant has done well. Adhering to the text, she has paid no attention to the clumsy division into verses which was effected in 1661, but has paragraphed the stories according to an edition printed at the beginning of the Twentieth Century and edited by English and American scholars. The illustrations are photographic process reproductions of paintings by great masters.

**The Fairest Flower of Paradise.** Considerations on the Litany of the Blessed Virgin, Enriched with Examples Drawn From the Lives of the Saints. By Very Rev. Alexis M. Lepicier, O. S. M., Consultor of the Sacred Consistorial Congregation, etc. Cloth, 321 pages. Price, \$1.50 net. Benziger Brothers, New York.

Members of the laity desiring a book for daily spiritual reading and meditation will find Father Lepicier's volume suitable for this use. It will be found a valuable aid by priests in charge of Sodalties of the Blessed Virgin Mary in search of material with which to enrich their sermons.

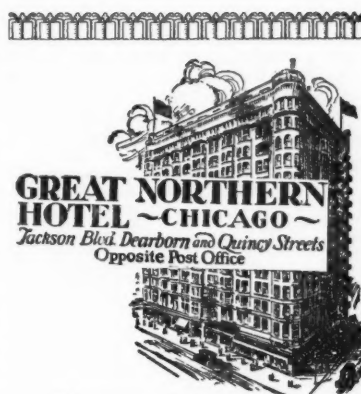
**Do's and Don'ts for the Playwright.** A Manual for the Writer of Plays for Amateurs. By Fanny Cannon, Author of "Writing and Selling a Play", etc. Boards, 65 pages. Price, 75 cents. T. S. Denison & Company, Chicago.

Amateur theatricals received a great impetus during the war. Universities and schools, churches and hospitals, community houses and even prisons, have welcomed them as affording a healthy method of stimulating interest and awakening worthy qualities moral and psychological. The demand for plays suitable for acting by amateurs is likely to continue. Young authors anxious to assist in supplying this demand will find helpful information in this matter-of-fact, practical little book.

**Idylls of the King.** By Alfred Tennyson. Part I. Edited with Notes by M. A. Eaton, A. B. Cloth, 155 pages. Price, ..... Educational Publishing Company, Boston.

**Idylls of the King.** By Alfred Tennyson. Part II. Edited with Notes by M. A. Eaton, A. B. Cloth, 160 pages. Price, ..... Educational Publishing Company, Boston.

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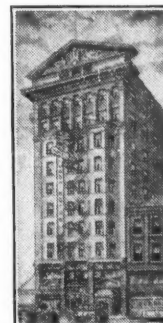
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**Junior High School Writing Vocabularies.** By W. Franklin Jones, Ph. D., Educational Research Specialist. Cloth, 150 pages. Price, 52 cents net. Hall & McCreary Company, Chicago.

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**Recommended English Readings for High Schools.** Compiled and Edited by Rowena Keith Keyes, Head of Department of English, Haaren High School, New York City. Stiff paper covers, 64 pages. Price, ..... Noble and Noble, New York.

The purpose of this book is to provide for each half year in the four years' course of public high schools a list of books adapted to the age of the pupils and so grouped as to suggest a special interest every term. While no book of this character can be accepted universally without modifications to meet special and varying conditions, it is possible to conceive much advantage resulting from the carefully compiled lists in the book under review.

**The Story of England.** By Muriel O. Davis. Part I, To the Death of Elizabeth; Part II, From James I to the Death of Queen Victoria. Cloth, 320 pages, with numerous illustrations and maps. Price, \$1.50 net. Oxford University Press, American Branch, New York.

This is a readable narration of the story of England, written by an English woman, for use in English schools. Its illustrations are well selected and well presented. The maps are an especially commendable feature of the book, which is very attractively printed.

**Junior Typewriting.** By Elizabeth Starbuck Adams, A. M., Formerly Supervisor, State Normal School, Salem, Massachusetts, and Instructor in School of Commerce, University of California, Summer Session. Cloth, 43 quarto pages. Price, \$1 net. The Gregg Publishing Company, New York.

Generally, text-books on Touch Typewriting since the beginning of the Twentieth Century have been planned for adults preparing themselves for business. The forms of the various exercises contained in this book suggest the flexibility of type-

writing as a means of expression in connection with the various school subjects—language, history, geography and mathematics—quite aside from the commercial uses of the machine. The book is based upon the Rational Method of finger development, which is a simple, direct means of producing accurate typists. In the form and arrangement of its exercises it offers a new contribution likely to prove widely useful.

**The Hymns of the Breviary and Missal.** Edited with Introduction and Notes by Rev. Matthew Britt, O. S. B., St. Martin's Abbey, Lacey, Wash. Preface by the Rt. Rev. Msgr. Hugh T. Henry, Litt. D. Large 8vo, cloth, 384 pages. Price, \$6 net. Benziger Brothers, New York.

This beautiful, interesting and scholarly volume on the hymns of the Breviary and Missal represents the result of the first attempt to provide such a work in English. It contains the Latin text of 173 hymns; a literal prose translation of each; brief notes on the Latin texts; the best metrical translation of each; a statement as to the author, meter, liturgical use and the number of translations of each; a historical introduction, and brief biographies of the authors and translators, together with a bibliography and complete Latin and English indexes. The fine metrical translations form of themselves an anthology of sacred lyrics that will prove a revelation to the majority even of the devout.

**Saint Joseph's Jubilee Mass in E Major.** By Julian Ahruvjay. Op. 14. Stiff paper covers, 28 pages. Price, ..... J. Fischer & Bro., New York.

This beautiful composition for soprano and altos with organ accompaniment bears the inscription, "Dedicated with grateful affection to the Reverend Mother Mary Julian, Superior General of the Sisters of Charity of Providence, on the Celebration of Her Golden Crown of Fifty Years in the Service of God and the Poor. Providence Mother House, Montreal, Canada, June, Nineteen Twenty-two." Printed with evident care and taste, it is a choice specimen of musical typography.

**We and Our Government.** By Jeremiah Whipple Jenks, Research Professor of Government and Public Administration, New York University. With fourteen full-page drawings by Hanson Booth, and over five hundred halftone and line illustrations. Donald F. Stewart, Editor. Stiff covers, imitation leather; 223 pages. Price, \$1.50 net. The American Viewpoint Society, a department of Boni & Liveright, Inc., New York.

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**Intimate Experiences With Frequent Communion.** By Students of the University of Notre Dame. Second Series. Stiff paper covers, 31 pages. Price, ..... Eucharistic Press, Notre Dame, Ind.

"Frequent communion has made me more truthful." "Frequent communion has made my conscience more sensitive, and I do not worry over things now as before. I never think of the past, or rarely do, and I am as close to perfect happiness as possible. I think this is due to frequent communion." The booklet under review, from which the above attestations are excerpted, is made up of brief reports of the experiences of students of Notre Dame as to the efficacy of Communion as a help to right living. It cannot fail to make a deep impression on every one who reads it.

**Graded Sentences for Analysis.** Selected from the Best Literature, and Systematically Graded for Class Use. By Mary B. Rossman and Mary W. Mills. Cloth, 77 pages. Price, ..... Lloyd Adams Noble, New York.

While the sentences follow a definite grammatical sequence, the arrangement is such that the book can be used in connection with any standard grammar. It presents 1,200 sentences for class study, the selections being from a variety of sources, and chosen with taste and judgment.

**Beginners' Modern History.** From About A. D. 1000. By J. B. Newman, M. A., Cantab. Cloth, 160 pages. Price, 96 cents net. World Book Company, Yonkers-on-Hudson, New York.

Uniform in style and treatment with the "Beginners' Ancient History", and by the same author, this, like the latter, belongs to "The Foundation History Series". It is a clear and compact narrative, with pictorial illustrations noteworthy for merit in choice of subjects and in execution. But it gives little intimation of the influence of things spiritual in the history of the human race.

**Julius Caesar.** With Introduction and Notes, etc. By Walter Dent, editor of "Coriolanus". Cloth, 112 pages. Price, ..... Educational Publishing Company, Boston.

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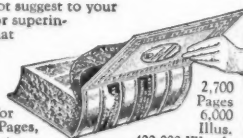
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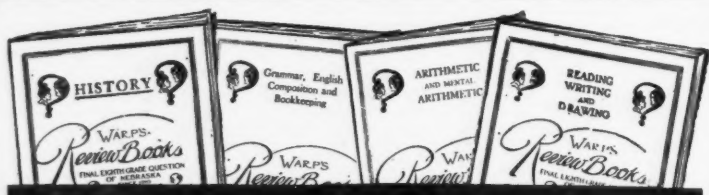
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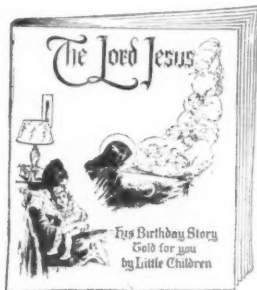
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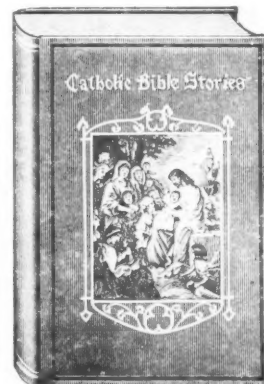
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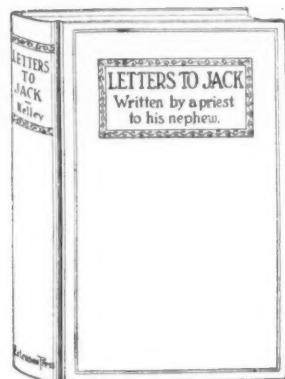
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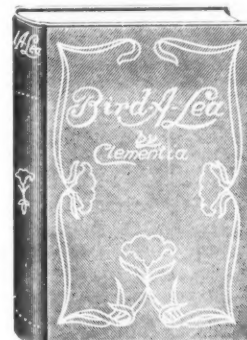
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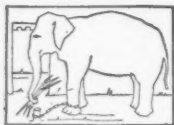
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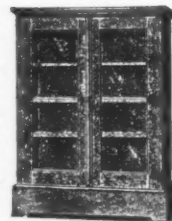
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